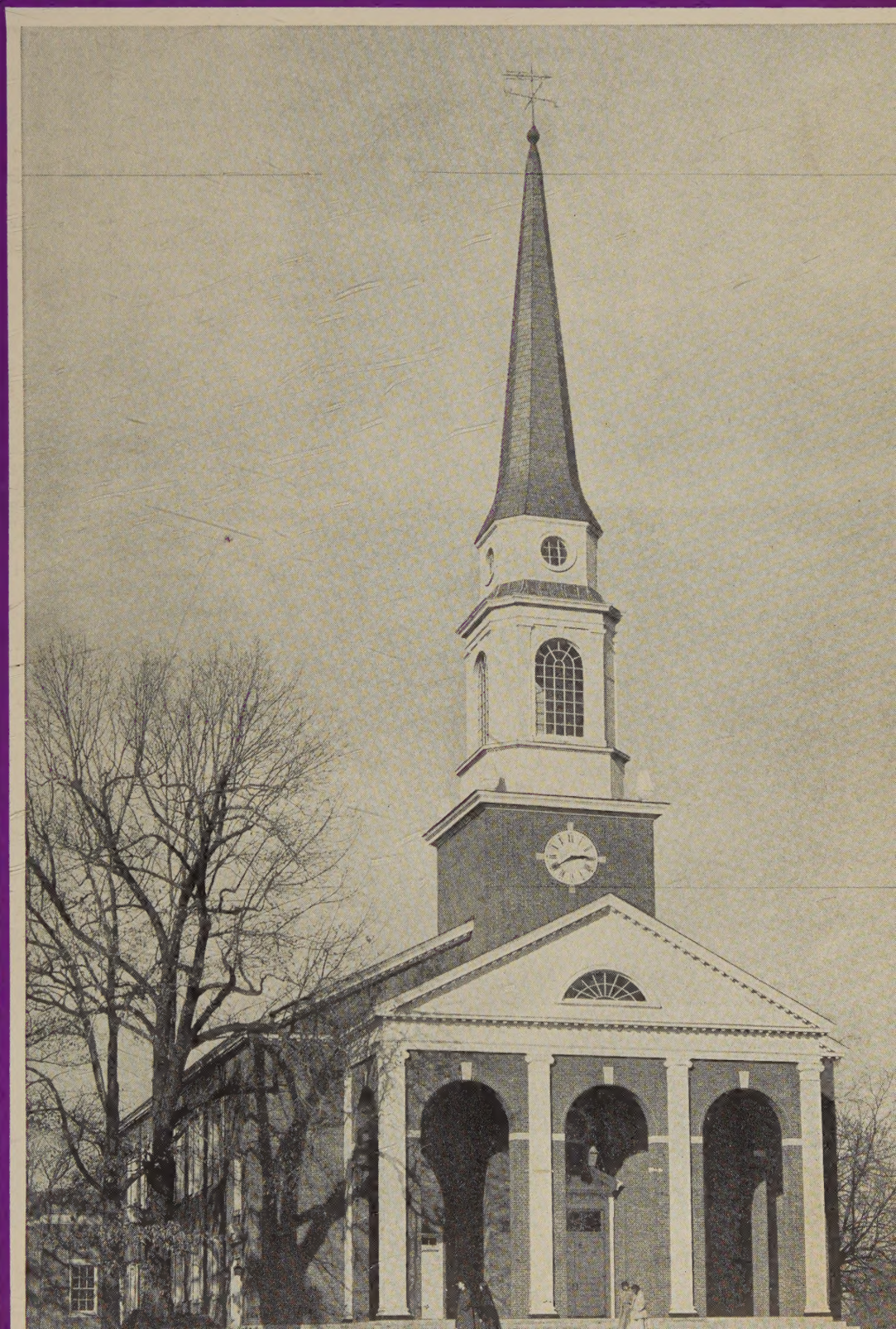
The Methodist Woman



FEBRUARY
1951

The Methodist Woman

Volume 11 Number 6

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FEBRUARY CONTENTS 1951

	PAGE
A Call to Prayer, by *Mrs. Frank G. Brooks*	3
Annual Meeting of the Woman's Division of Christian Service, Buck Hill Falls, Pennsylvania, December 4-10, 1950 (pictorial)	3-5, 10
The Building Tells a Story, by *Mary McLeod Bethune*	6
We—And the Women of India, IV. Buried Treasure, by *Dorothy Clarke Wilson*	8
Alcohol and Mental Health, by *Albion Roy King*	11
You Too Can Be a Rural Worker, by *Rena D. Wrenn*	12
Building a World Christian Community	14
World Federation of Methodist Women	17
Who Will Go?	18
Marion Lela Norris Scholarship Awards	18
The Agenda for February, *Ruth Esther Meeker*	19
Worship Programs for Circles, by *Mrs. Dana Dawson*	20
Advance	21
Christian Social Relations and Local Church Activities	25
Wesleyan Service Guild	29
Organization and Promotion	32
Missionary Education	33
Student Work	34
Youth Work	35
Children's Work	36
Book Review, by *Karl Quimby*	36
Literature and Publications, by *Mrs. C. C. Long*	37
Index—THE METHODIST WOMAN, January-December, 1950	38

Cover

Annie Merner Pfeiffer Chapel, Bennett College, Greensboro, North Carolina

BUCK HILL FALLS

To Methodist women, Buck Hill Falls and Annual Meeting are synonymous. Ever since 1943, the Annual Meeting of the Board of Missions and Church Extension has been held at The Inn, Buck Hill Falls, Pennsylvania. Reference to this beauty spot in the Pocono Mountains carries certain connotations—atmosphere, inspiration, informing speeches, missionaries, reports, committee work, new plans.

Buck Hill Falls is more than a dot on the map, a post-office station. It is a contagion. Those who go there catch something. We thought you would catch more through pictures than words. Especially since reports will be found in the *Eleventh Annual Report* which should be off the press early in March. This pictorial review will be a continued story for we cannot use all the pictures in this issue, so do not let your subscription lapse.

OUR WRITERS

Mrs. Mary McLeod Bethune, president emeritus, Bethune-Cookman College, Daytona Beach, Florida.

Mrs. Dana Dawson, wife of Bishop Dana Dawson of the Kansas-Nebraska Area.

Dr. Albion Roy King, John Edward Johnson Professor of Ethics and Religion, Cornell College, Mount Vernon, Iowa.

Dr. Karl Quimby, Cultivation Secretary, Division of Education and Cultivation, Board of Missions and Church Extension.

Mrs. Dorothy Clarke Wilson, writer, Orono, Maine, now doing a novel on India.

Mrs. Raymond Wrenn, Purcellville, Virginia; nee Rena Lynch, rural worker.

ASK YOURSELF

1. What is woman's role in our society?
2. Describe an early morning walk in India.
3. Name three types of persons who easily become addicted to alcohol.
4. Name a famous book mentioned in a dedicatory address. Where?
5. Why have so many rural communities been left leaderless?
6. Name two buildings recently dedicated in Hollywood.
7. "She can outpreach the ministers themselves." Who?
8. Name two distinctive characteristics of early Methodism.
9. Where was a church filled to capacity for a mission study class?
10. Who was at work in her new post three months after hearing the call to full-time Christian service?

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Names of subscribers and all money should be sent to the Publication Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.

A Decade Closed

"Off with the old, on with the new" is the unexpressed undercurrent of an annual meeting. One of next year's emphases—family life—was introduced at the opening session by Miss Sarah Chakko, secretary of the Commission on Life and Work of Women in the Church, World Council of Churches. She described changing patterns of family life in many countries, saying creative study is needed concerning the economic aspect of polygamy in Africa, the breakdown of the family communal society in Asia, and the refugee women, who are "like leaves on an autumn day" in India, China, and Korea

A Call to Prayer

The problems of today are overwhelming mankind and revealing that human resources are inadequate. Believing that "man's extremity is God's opportunity," I call upon all women in the Woman's Society of Christian Service and the Wesleyan Service Guild to join daily in a fellowship of prayer.

Let us pour out "a great volume of prayer" focused upon the leaders of our country and the leaders of all nations. Let us pray that those who are making sacrifices of life and of service may feel Christ's presence ever near.

Let us pray for Christian leaders in war-torn lands: for missionaries and for native Christian leaders that God will give them wisdom and courage to do his will.

Let us pray for ourselves that the desire to comfort and help others may be instilled in our hearts.

Let us pray that the glory of our heavenly Father may shine through a confused world and bring peace in his own time.

MRS. FRANK G. BROOKS, *President*
Woman's Division of Christian Service

Mrs. Frank G. Brooks with Miss Chakko who listed the "Brides' School" in North India as one of the most helpful Christian developments in missionary service

SPIRITUAL LIFE CULTIVATION

The Call to Prayer is issued at the request of the Standing Committee of Spiritual Life, Mrs. E. B. White, chairman. As the shadows of war darkened, one all-night prayer vigil was observed

Distinguished Officers

Mrs. Frank G. Brooks
President

Mrs. Paul Arrington,
Vice-President

Mrs. J. N. Rodeheaver
Recording Secretary

ports on finances and membership were given Miss Henrietta Gibson, treasurer, and Mrs. ise A. Woolever, executive secretary, Woman's tion, Division of Education and Cultivation. e staff of the Woman's Section will appear in the March issue

"Missions Are People"

Faces to Remember

Figures to Quote

Membership: 1,590,782

Finances:

Income on Appropriations	$5,740,207.31
Week of Prayer Gifts	372,218.77
Cash for Supply Work	409,852.69

Cost of Administration and Cultivation—8.74 per cent

Per Capita Giving: $4.05

It may be "a man's world" but no man could have presented a complicated report with more clarity than did Miss Gibson. We all felt we understood every point. The strength, the power, the outreach of the organization are in these figures of finance and membership. The above is just a skeleton outline; "now go on with the story" as it is detailed in the *Eleventh Annual Report,* which should be ready about March 15.

Department of Christian Social Relations and Local Church Activities

This informal pose is deceiving; these women look too relaxed for the amount of work accomplished by the Department of Christian Social Relations and Local Church Activities. The approved recommendations on pages 26-28 testify to the long hours of concentrated thinking. In this picture, taken during a methods hour, Mrs. Eleanor Curry and Mrs. M. E. Tilly (back to camera) are participating in role-playing. Miss Thelma Stevens, executive secretary of the department, is in the front row, second from left; Mrs. James Oldshue, chairman, also in front row, second from right

Crusade Scholars

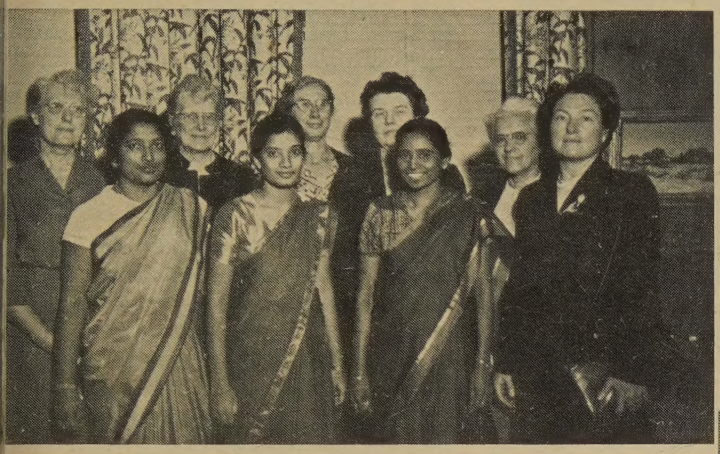
Coming down the stairs, top, Miss Ursula Glaezer, *Austria*; Miss Clea Machado, *Brazil*; Miss Leela Jacob, *India*; Miss Premalatha Shantappa, *India*; Mrs. Rosalena Costro, *Philippines*; Miss Tomo Iida, *Japan*

The pictures on pages 3-5 and 10 were taken by Mr. Togo Fujihira of the Department of Visual Education, Board of Missions and Church Extension.

Department of Work in Foreign Fields

Missionaries, many recently arrived from overseas, as well as newspaper headlines, kept the world's needs on our hearts. Those who spoke will be quoted in forthcoming issues.

We missed Mrs. J. D. Bragg, chairman of the department, who was detained at home by the illness of her husband



India

Left to right: Misses Marjorie Dimmitt, Sarah Chakko, Dr. Mary Shannon, Misses Premalatha Shantappa, *Crusade scholar*, Charlotte Westrup, Lucile Colony, *executive secretary*, Leela Jacob, *Crusade scholar*, Marguerite Bugby, Marian Warner

Japan, Korea, and the Philippines

Left to right: *(seated)* Misses Medora French, *Korea*; Myrtle Pider, *Japan*; Mrs. Anna Chaffin, *Korea*; *(standing)* Misses Alice Cheney, *Japan*; Elston Rowland, *Philippines*; Margaret Billingsley, *executive secretary*; Jeannette Hulbert, *Korea*; Clara Howard, *Korea*

China, Malaya, and Burma

Left to right: Misses Stella Ebersole and Hazel Winslow, *Burma*; Misses Mabel Marsh, *Malaya*; Mabel Nowlin, Mathilde Killingsworth, *China*; Mrs. M. T. Fang, *Malaya*; Dr. Clara Nutting, Misses Elizabeth Carlyle, Gusta Robinett, Jane D. Jones, Louise Robinson, *executive secretary*, Ruth Daniels, *China*

Latin America

Miss Lula Rawls, *Mexico*; Mrs. James E. Ellis, wife of the associate secretary for Latin America, Foreign Division; Misses Elizabeth M. Lee, *executive secretary*; Agnes Malloy, *Cuba*; Clea Machado, *Brazil*, *Crusade scholar*

Africa

Miss Mary Lawson, *Algeria*, with capable Mrs. Charles Wegner, who acted as temporary chairman of the department. Miss Sallie Lou MacKinnon, executive secretary for work in Africa, was unable to attend because of illness

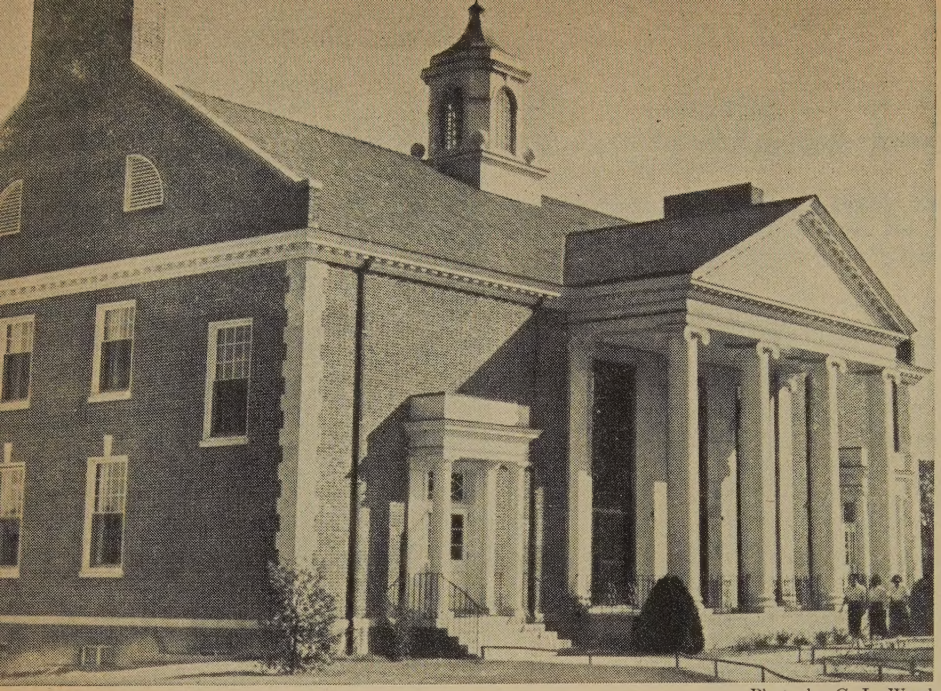


Photo by C. L. Ward

Student Union Building recently dedicated at Bennett College, Greensboro, North Carolina

The Building Tells a Story

By MARY McLEOD BETHUNE

An address delivered at the dedication of the new Student Union Building at Bennett College, October 29, 1950

MARK TWAIN, in his famous book, *Huckleberry Finn,* tells a remarkable story about a trip down the Mississippi River which Huck and Jim, a runaway slave, once took. The common need of survival on this trip bound these two boys very close to each other. But as they neared Cairo—where they expected to abandon the raft—Huck's conscience began to bother him. He began to say to himself, "What has poor Miss Watson done to me that I could see her slave—Jim—go off right under my eyes and never say one single word?"

The more he thought about it all, the worse it seemed to Huck. It was almost as if he were stealing Miss Watson's property. Now Huck was not a person of exact standards. Life for him had been rather real and practical, and he had compromised at many places and upon many things. But as he lay on his back and looked up at the stars, he finally resolved that for once in his life he would do the right thing.

As they neared Cairo he listened to Jim say, "Pretty soon I'll be shouting for joy and it is all on account of Huck, I'll be a free man. . . . Huck is the only white gentleman that ever kept his word to Jim." Nevertheless, Huck held firmly to his new resolve. He said to himself, "For once, I will do the right thing, I will turn Jim over to the police."

Finally Cairo was in sight. On the way to the shore, he met a police patrol boat. The officers questioned him. They told him they were looking for five runaway slaves. Then came the crucial question, "Is the man on your raft white or black?" Huck answered, "He's white."

So it was that Jim became a free man. This story for many years has been one of my favorites. I cherish it because it raises in my own mind that basic consideration of the value of extending one's experiences. Up to the time Huck boarded the raft, all his experiences had taught him that slaves were property. So what Huck thought was his conscience was really only his limited experiences. But, on the raft, Huck had had a new experience. He had become acquainted with a Negro and found him to be a man. He liked Jim. He saw in Jim not a slave, not a Negro, but a human being. This new experience made Huck want to help Jim as he would want to help any other human being.

So today, as we dedicate this building, I foresee the new experiences it is going to bring to all those who enter its doors. These experiences are going to make many changes in our lives. That is why this is a truly great day and all of us who are here are uniquely blessed. For this building tells a story which all who have ears will hear.

Now, just what is the story which this building tells? Well, first it is a story of a president, a board of trustees, and a faculty that are student-minded. For this is the Student Union Building—a building built for students. A structure not to house students, not one in which students will receive academic instruction, but a building in which students will grow through new experiences which they will initiate into new and different persons.

It has been a great dream, the size and proportion of which we see in the building itself. The towering entrance, the magnificent foyer, the inviting living rooms, the dining room brilliant with color, the snack bar, the post office, the rest room for day students, the ample and light storage rooms. Yes, the building tells a story of devotion and love for young people—the leaders and torchbearers of tomorrow.

The prime maker of this dream is your president—David Dallas Jones. He is the great dreamer who has labored with infinite skill and patience. The quality of his devotion is revealed and exemplified in this building. And I would like to associate with the great dreamer his wife, Susie Williams Jones, who, by lofty precept and shining example, is indeed the remarkable first lady of the college.

The second story which this

building tells is the story of the Bennett students, themselves. Had the students of Bennett College been persons of small and limited desires, this building would never have been erected. The students provoked in the minds of the adults with whom they associated the dream that transplanted itself into wood and stone. So today we have met together upon an auspicious occasion, inheriting a past rich with struggle, dreams, and accomplishments and reaching forward into a future—new and adventurous. That is what the building says—We are people with a past of which we may be proud and a future which offers many challenges.

Bennett College has centered the ceremonies for the dedication of this building around the theme, "The Education of Women for Social Responsibility in 1950." This is the story this building will tell to the future.

Woman's Role

Woman's role in our society is a complex one; she is, though often unofficially, the custodian of the future. She provides for her children these initial values—religious, ethical, aesthetic, and cultural. She is the custodian often of the family pocketbook. She is the representative of the family in many contacts with the community through her concern with the educational and recreational needs of her children. She is immediately responsible for the satisfaction of the physical needs of her family, selecting their food and clothing in order to safeguard their physical well-being. She is perhaps the chief factor in the emotional climate of the home. In addition to this, the role which woman plays outside her home has been ever-widening; but still she has found her special vocational opportunities primarily in those occupations which might be considered extensions of the homemaker's role—the teacher, the nurse, the social worker, the creative artist, even the woman in business, who, with her responsibilities for filing, bookkeeping, correspondence, and administration utilizes skills which are attributes of the good housekeeper.

But if this is woman's role, what is it that college can do to help equip her for that role? Now, here the answer is quite simple. Women, like other people, are mainly concerned with living creative lives.

This building, as I see it, is dedicated to the basic idea that the fundamental purpose of training is to produce civilized people capable of full and intelligent living. Until quite recently, the tendency in higher education was an emphasis upon a skill, a specialized technique which the graduate would bring to a world growing increasingly complex. A few bold souls have done much to stop the momentum toward infinite refinement by asking themselves two basic questions and requiring human responses, not formulae. These questions are: (1) Does modern education bring to modern men an understanding of his past? (2) Does it equip him to live with his neighbor? You know, all too often, the answer—a shocking "No!"

Bennett College is unique. It has known the answers to these two questions. It has never lost its concern for civilized living—not in the twenty-five years of its existence. It has always made good on its obligation to train for a pattern of full living. One man, more than any other, is responsible for the adherence to this goal, President Jones, the dreamer of today.

A scant quarter century has passed since the Bennett family consisted of President Jones, a few faculty members, and ten ambitious young ladies. The college commenced its career with the idea that all thought, plans, and endeavors would center on the realization of the abilities of the students. The Bennett family has grown tremendously since that time. President Jones is now the head of an institution of some five hundred women. But the chief characteristic of the school has remained the same—Bennett still has its original orientation toward the student and her needs.

This building is one further tribute to the large and flexible vision of Bennett's administration. It is to serve needs which are both intellectual and social. Happily, these needs are recognized by the students. The building has not been constructed from the odd conviction that a physical structure by itself will create life and activity. For such has never been the case. The intellectual ferment, always activate and productive at Bennett, can be nurtured in the new structure. Its physical resources make possible all manner of student conferences, forums, and discussion groups. It will foster an intellectual privilege second only to the free interplay of thought between the instructor and the student—that is, the equally free exchange of ideas between student and student. We can depend upon the new hall to stimulate Bennett's training in the social graces—already renowned. Indeed, the merit and the beauty of the building itself will be matched by the charm and the social intelligence of the Bennett women.

In a moment of special dedication, I wish to address a particular word to Bennett College students. May there be many hours of quiet meditation and the acquiring of a greater spiritual undergirding for the task that lies before every one.

Therefore, the creative hours that you will have in this Student Union Building should bring forth whole, rich, full personalities that would give the finest leadership for years to come. Consider how beautiful, how wonderful, how important you are—that from your ranks will come college presidents, professors, women who serve as diplomats in the nation, professionals in the arts and sciences, community leaders, makers of resourceful homes, and teachers who give dreams to youth and little children.

To you of such great privilege, it is from failing hands we throw the torch today. Be yours to hold it high. In such a faith as this we are happy to dedicate this building to you and to all future generations of Bennett College women.

We—And the Women of India

IV. Buried Treasure

By DOROTHY CLARKE WILSON

Dorothy Clarke Wilson

I THOUGHT when I finished my article last month that we were leaving Lucknow behind us, but I simply must give you a few more glimpses of our work there before we pass on. After all, I spent two of my most interesting weeks in India in the little guest room off the verandah of Isabella Thoburn College in Lucknow, and you cannot compress so many exciting adventures into a few paragraphs. On looking over my diary I find a dozen interesting people and episodes that I didn't even mention.

For instance, there were the Rockeys. I met them first when they rode into the college compound on their bicycles before the Sunday morning service which Bishop Clement D. Rockey conducted. Just the idea of a bishop and his wife traveling around on bicycles intrigued me. After having lunch in their home I wrote in my diary: "Bishops are different on the mission field. You aren't at all afraid of them. They have to do so many things that aren't expected of bishops at home that they seem much more on the common level. Perhaps that's just because I've been in their homes here and know them better." I certainly found the Rockeys a delightfully friendly and informal couple.

Then there were the monkeys. Lucknow is full of them. Each day on my way to the Wisers from Isabella Thoburn College I passed the Monkey Temple, a beautiful little spired white building close to Monkey Bridge, where these sacred animals, with their long silky gray hair and wizened black faces congregate in throngs. Wickedly destructive, dirty, thieving, yet reverenced by the Hindus because of the monkey god Hanuman, they constitute a grave threat to progress in the new republic of India. Doors and windows cannot be left unprotected. They come boldly into the houses.

In one town where I spent nearly two weeks, you couldn't carry food exposed on the streets without danger of a monkey swooping down and lifting it from your hands. Miss Edna Hutchens at Lal Bagh School said that after she had secured a slide for the small children, she came out into the playground one day and found the monkeys sliding down it! In a land where millions go to bed hungry every night, these despoilers of food are a serious menace. Yet it is not only India which needs desperately this fundamental principle of the Christian gospel: that human beings are of supreme importance. Don't forget our 300-million-bushel surplus of wheat. And it is we who call ourselves Christian!

Speaking of Miss Hutchens—I paid a most interesting visit to Lal Bagh, our Woman's Division high school in Lucknow, a thriving institution of over 700 pupils which, I am very sure, is unique in one point among all our mission schools. It is the proud possessor of buried treasure. Yes, maps, cryptic messages, all the accouterments of a good mystery, including a secret tunnel! Everything, in fact, but the actual treasure. It seems that the oldest of the school buildings was once the palace of the king of Oudh, who buried his treasure somewhere about and left two books containing directions as to where to find it. The first message is contained in a key called the "Small Book" and begins as follows:

"This is an old garden. To the south is a Drain or *Nala*. Treasure was deposited in this place by order of Gaziuddin Hyder. The details of the building which I give are these . . ." Then follows an elaborate set of directions for finding a certain point and digging twenty cubits to the door of a vault. The writer concludes: "Among these treasures there is a thing of very great value, a ruby weighing two *tolas*. Its virtues are these: he who wears it will be safe from harm, from evil spirits, bites of snakes, . . . "

Well, Miss Edna May Hutchens, the school's energetic and dearly beloved principal, has real hopes of finding the treasure some day. She took me down in the cellar of the old palace and showed me the entrance to a deep tunnel which undoubtedly leads somewhere. I had no desire to penetrate it.

But at Lal Bagh I found plenty of unburied treasure. Upstairs in a beautifully holiday-decorated auditorium, a group of high-school girls were producing a lovely Christmas pageant. Later I met Usha Roy,[1] the Lal Bagh student who, with a young man from the south, had just been chosen to represent the young people of India on a six-weeks' tour of American high schools. Tall, quietly poised and dignified, she seemed neither frightened nor overthrilled at the prospect of leaving home for the

[1] See "Usha of Lucknow," page 15, *World Outlook*, March, 1950.

first time to fly halfway around the world and speak before great audiences of young people. I hope some of you saw her, had her in your homes. A tribute to Lal Bagh, certainly, that she should have been chosen for such an honor. A tribute to us—for we are Lal Bagh.

I was proud that day of our Woman's Division and of the treasures we have been storing up through the years, not buried in a dank tunnel somewhere twenty cubits underground, but everywhere visible in the shining, intelligent faces of girls like Usha Roy, who are the hope of a new India, a new world. A ruby weighing two *tolas,* which will keep one safe from harm, from evil spirits, bites of snakes? I saw seven hundred and more of them at Lal Bagh—the bright, fearless eyes of young people who are being taught the Christian way of life. Go on hunting for your treasure, Miss Hutchens. But you and I both know that you've already found it.

A Walk With Miss Dimmitt

Before leaving Lucknow, we have one more rendezvous. I want you to go with me on a morning walk in India. And I'm going to take you there in the words of my diary:

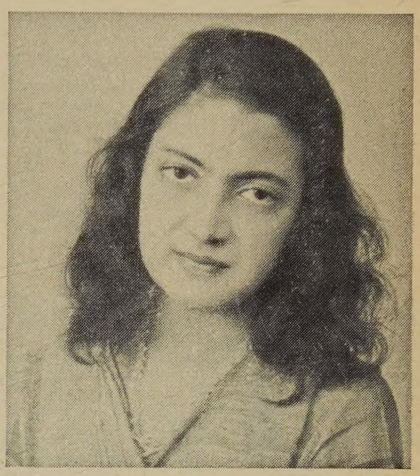
"This morning, Miss Marjorie Dimmitt, one of the teachers here at Isabella Thoburn, a lovely woman with gray hair and a perpetually smiling face, took me to walk with her down the road as far as a temple in a little village. She takes this same walk as far as the railroad tracks every morning at the same time, and she meets the same people coming into the city each day. She says 'Salaam' to every one of them.

" 'I had to speak to them for two years,' she told me, 'before they would reply.'

"Some of them are still hesitant, but most of them smile broadly when they see her coming and some say 'Salaam' over and over again. 'These are my friends,' she said. Men would come by with their baskets of vegetable produce on their heads, bound for the markets. One had a basket of *sag* (common greens), another mangoes. The first would get about two rupees for his day's work, the second four or five. They were all most eager to tell her about it when she stopped and asked them. We met one man who owns some of the movie houses in the city. He goes out four miles into the country each morning to worship at his temple. 'I haven't seen you for a long time!' he exclaimed at sight of Miss Dimmitt, and insisted on giving us some of the nuts and raisins which he carried in a little cloth.

"We went on into a little village and visited the temple. She told me how she had made friends with the priest, but how, for a long time, he had refused to speak to her; she had rebuked him quite forcibly for not allowing one of his woman helpers to take her baby, who had been burned very badly, to the hospital because she had duties to perform. After several months this priest came to Miss Dimmitt, offered her a little flower, and bowed. She also bowed, and after that they were friends again. The priest and his assistants were in the temple courtyard this morning, gathered around a little fire making tea and warming themselves. He was most friendly, and asked one of his assistants to open the inner temple so the 'lady from Amereeka' might see. It was a beautiful little shrine, gaily painted with Rams and Sitas, and contained three crimson-clad idols. So friendly was the priest, that I believe we might have gone right into the holy place without removing our shoes if we had wished.

"We stopped at another house in front of which sat a darling little boy. 'He is my boy,' Miss Dimmitt explained delightedly. 'I've watched him grow from a baby. He used to be afraid of me.' He certainly isn't now. His face fairly exploded in smiles. The mother took us into her house, and in a dark inner room



Usha Roy

there was a baby lying on a cot. Its ear was disfigured by a most horrible open sore. Presently the father, a young man with a strong, intelligent face, appeared, and Miss Dimmitt asked him whether he had taken the child to the hospital. No, he hadn't taken the baby. She gave him a letter to a doctor at a hospital in the city. (Later she sent me a postal card telling me that after much persistent effort on her part the baby had been taken to the hospital and treated.)

"Many of the people we met looked very cold. And, indeed, I wasn't any too warm myself with sweater, suit, heavy topcoat, and stout shoes. They have only their cotton *dhotis* and perhaps a shawl or sweater. All were barefooted. She told me about one man (a masseur who earns a few annas oiling and massaging the boys at Lucknow University), who kept stopping her and asking for a coat. 'I am so very cold,' he kept saying. 'You must give me a coat.' She had had some clothes which had be-

(*Continued on page 13*)

Lucknow—

Lal Bagh Girls' High School
Edna Hutchens
Vera Parks
Mildred Shepherd
Dorothy Harper
Mabel Lawrence

Editor, *The Treasure Chest*
Ruth E. Robinson

Central Treasurer
Ethel Whiting

Public Health Nurse
Meriel M. McCall, R.N.

Department of Work in Home Fields

The building of a world Christian community begins at home. All the varied activities of the missionaries and deaconesses are directed toward this goal.

Mrs. A. C. Johnson, the gracious and efficient chairman of the department

Bureau of Town and Country

Misses Marjorie Minkler, *executive secretary*; Addie Mae Jamieson, *Florida Conference Rural Work*; Florence Vann, *McCarty Community House, Georgia*; Martha Almon, *North Alabama Conference Rural Work*

Bureau of Educational Institutions

Left to right: *(front row)* Mrs. Claire Lennon, *Allen High School*; Miss Gladys Hays, *Navajo Methodist Mission School*; Mrs. C. T. Morgan, *Wood Junior College*; Miss Muriel Day, *executive secretary*; Mrs. Iola Rischer, *student at Gammon Theological Seminary*; *(back row)* Miss Elizabeth Cooling, *National College*; Dean Mary Owens, *Scarritt College*; Dr. Lewis B. Carpenter, *National College*

Bureau of Social Welfare

Misses Cecil Davis, *Wilson Inn*; Grace Gatewood, *Mary Elizabeth Inn*; Reva McNabb, *Frances DePauw Home*; Emma Burris, *executive secretary*

Bureau of Urban Work

Mrs. Julia Sharp, *Rosa Valdez Settlement*; Misses Caroline A. Porter, *Homer Toberman Settlement*; Thelma Heath, *Wesley House, Houston*; Annie Rogers, *Bethlehem Center, Spartanburg*. The executive secretary, Mrs. Mabel Wagner, was in Washington, D. C., attending the Mid-Century Conference

Bureau of Medical Work

Miss Mary Williams, kindergarten teacher of Rose Gregory Houchen Settlement, El Paso, Texas, with Mrs. Robert Stewart, associate

Alcohol and Mental Health

By ALBION ROY KING

THE alcoholic is a sick man. That is not the same as saying that alcoholism is a disease. I do not care to rule on this controversial proposition. It must be done by medical men. But there is one implication in the word "disease" which raises a question. It seems to imply something involuntary. Somewhere along the line toward alcoholism there certainly is a voluntary element. When the drinker arrives at the stage of compulsions, his malady might be called a disease. He certainly is a sick man. His sickness is of the soul, primarily, although nearly always there are bodily complications, either caused by the effects of the alcohol or otherwise acquired and aggravated by the drug.

A small percentage of the alcoholics which arrive at the hospitals for treatment (and the word technically should be reserved for the drinkers whose affliction brings them to the attention of doctors) are found to be *psychotic*. Estimates have run as high as 20 per cent. That means that they have mental disease characterized by delusions and hallucinations; though it may or may not originate in the alcoholism, the disease is always greatly aggravated by it.

I doubt if there is an alcoholic who is not at least *neurotic*. This is a much broader term which means that the mental difficulty is an emotional disturbance. There is no organic involvement which interferes with cure if the emotional difficulty can be discovered and corrected. A neurosis may be very serious; it may lead to a psychosis, and sometimes is a more disturbed type of insanity. Or, it may be very mild. In fact, who is there that does not have some emotional distrubance? A neurosis is a form of adjustment to life; the psychotic often does not try to adjust.

An "alcoholic neurosis" may be just a symptom of some deeply seated emotional conflict. The use of alcohol is one of the most common devices by which people meet or adjust to conflict situations. The motivations to alcohol addiction must be looked for in the deeper psychological needs of the spirit, such as the need for excitement, relaxation, or escape, and the difficulties of social adjustment. The use of alcohol may be listed as one of the types of adjustment employed by neurotics. But also, it should be noted that the emotional neurosis may have its origin in the alcohol habit.

All this does not mean that the use of alcohol is not a moral problem or that it is not related to sin. There is a curious situation among us today about this. The Alcoholics Anonymous people are very loud in proclaiming that their malady is not a sin but a sickness. Yet the first step in their program of achieving sobriety is for the sufferer to acknowledge his dependence on a higher power—which is nothing else than a confession of sin. The paradox is just this—when we deal with alcoholism in others it must be treated as a sickness; when we come to cure or recovery, the sufferer must recognize its seat in the sinful self.

So far we have considered only the *alcoholic* or the problem drinker. What about the drinker who is not an alcoholic? What is the relation of alcohol to stable personality? What is its effect in the incipient stages of neurosis?

We ought to begin with an effort to define the stable person. But that is a very large order. No generalization will suffice. If a person is getting along reasonably well in his social situation, is doing his job effectively and is at peace with his family and business associates, he may be called stable. Perhaps no one can define the unstable person except the individual himself. Is he happy or unhappy? But these are vague terms. Prosperity is no sign of stability. In fact, success itself may be rooted in excessive acquisitiveness or aggressiveness, both of which are a bad adjustment, symptomatic of an unstable inner life. Likewise drinking, as such, cannot be taken as sure evidence of instability. "Controlled drinking" (and again we use an ambiguous term) in an alcohol culture may be quite "normal," while, on the other hand, the most moderate use of alcohol in a dry culture may be the first sign of incipient crack-up.

Let us consider alcohol in its relation to some of the recognized forms of mental difficulty as they appear in normal life, often as a preliminary to breakdown.

Any person with an inferiority complex can find in alcohol both a peculiar ally and a hazard. That may include all of us, because, if we follow Adler, inventor of the idea, an inferiority feeling in some form is ubiquitous. It becomes a "complex" at any time when it becomes a problem.

Alcohol is one of the greatest of the ego-inflators. That is probably one of the chief psychological reasons for its wide popularity. Meekness is seldom a virtue of the man in his cups. When the spree is over, the results may drive the drinker deeper into self-condemnation, but that only makes the need for the next drink more imperative. And one must point out the danger of this motive to moderation, for no two-beer imbibing will achieve the desired effect, and the deeper seated the inferiority complex the greater the hazard.

Then there is what may be called an incipient maniac-depression type of person. One day he is on the heights of elation and then for no apparent reason he takes a slide into the valley of gloom. His "nor-

(*Continued on page 20*)

You Too Can Be a Rural Worker

By RENA D. WRENN

"We need a full-time rural worker in our community. How do we go about getting one?" This question has been asked many times, but we can give only one answer such as this: "Workers are not available for filling all the vacancies in the rural projects which our church has already undertaken. We can see no hope of starting new work in the near future."

This is a discouraging answer—but what an encouraging question to hear asked! It means that one more woman has had her eyes opened to the unmet needs around her. Her simple question indicates that she, herself, has become a rural worker, because she is actively engaged in attempting to get help in meeting the needs in her community. She has learned to look at people as individuals and has found that the world has not dealt kindly with certain ones, that the abundant life which the Master meant for all has not yet reached everyone. It means that one more woman feels it her personal responsibility to help remedy these unchristian situations.

It is thrilling to see the large number of these volunteer "rural workers" in some of our country communities. These persons are not like so many others, who, frustrated by the great number of needs, consequently are doing nothing constructive. Each volunteer seems to have chosen the field best suited to her ability and is concentrating in that one area.

I am thinking of the music teacher who gives two hours a week to the public school children in helping to enrich their school experience through the organization of a glee club and a school band. I am thinking of the physician who is disturbed at seeing young people on the streets with nothing to do and is giving one night a month to directing organized recreation at the public school. I am thinking of the widow who feels it her sole responsibility to visit every sick person in the community or to send cards to those she is unable to visit.

Then, there is the insurance salesman who, because his work takes him into many new homes, feels it his responsibility to invite all new people to church. There is the ex-schoolteacher who, because the Negro children are not allowed to use books from the county bookmobile, spends her spare time in attempting to help improve the meager library at the Negro school. There is the housewife who gives several hours of her week in physiotherapy treatments for crippled children in the county, and the farmer who feels it his responsibility to see that every child in the public school has rubbers to wear during the winter months.

All these workers, and many more which have not been mentioned, are living in one rural community. Yet they do not begin to meet the needs. It is necessary to send out an SOS for still more workers. This particular community is in a prosperous farming section with better-than-average leadership, but with a large tenant population. It is considered to be a well-churched community, yet a recent survey in the elementary school revealed that only one fourth of the children are regularly attending Sunday school. This small percentage is not unusual in rural areas, especially where the number of tenant families is large. What a fertile field for a local "rural worker"! Thoughts of the future of these children should disturb the consciences of women who have found in religion the meaning of life. A "worker" is needed to adopt each of these unchurched families, befriend them, and, if possible, bring them into the fellowship of the church.

Most rural areas have a great deal of poverty, although it is not always as conspicuous as in concentrated urban slums. I was made conscious of our general lack of appreciation of this fact several months ago when a young mother walked up to me, a perfect stranger, and asked for help for her family. It is a rare thing to encounter a beggar on the streets of our small towns. When I questioned this woman, she told me her name, where she lived, and her desperate circumstances. She has six young children. Her husband has tuberculosis and is unable to work. All she has to hold her family together is what she receives from the welfare department of the county.

Both the welfare department and the public school can provide long lists of families whose needs are just as desperate. Such people as these pass through our minds at Christmas time, but we are inclined to forget them the remainder of the year. We rely upon our welfare department to meet our responsibilities in such cases, but surely God expects more personal action and love from those who claim to be his ambassadors.

Certain advantages enjoyed by city children can be had by our scattered rural children only through the cooperative efforts of their families. We must not forget this while we are working as individuals on special projects which we might choose. For example, kindergartens are available to many city children but, in order that preschool children may have this advantage in the average rural community, it is necessary for the parents themselves to organize and run such a school. The level of any community, no matter how poor it may be, may be raised through the cooperative efforts of its people.

Our rural public schools are deficient in many ways. This is especially true of their program for mentally retarded children. Those children who do not have the ability to learn from books are forced to sit through regular classes, when they might be learning manual trades which would make them useful citizens and prevent their

The One-way Pull

becoming increasingly greater problems for society as they grow older. Here, too, it is often necessary for the adults of the community to cooperate in order to provide opportunities for such training.

The whole northern part of Virginia has been enriched in its cultural and recreational life through the united efforts of individuals and groups in Loudoun County in the building of a community center at Middleburg, a town of only 620 people, located near the point where three counties meet. This center consists of two buildings with several acres of land developed for recreational purposes. One building costing $300,000 is used for activities of the white population. The building for the Negro community represents an even greater per capita investment. This center was provided entirely by community cooperation, without town, county, or other public funds.

In the same county in the town of Leesburg, population 1,698, a community college is being established through a similar cooperative effort on the part of the county's citizens.

But such communities as these are unusually fortunate in their leadership. The sad part about our rural situation is the fact that so many communities have been left leaderless, because the better-trained and educated people have moved to more prosperous, more active places. Not realizing the opportunity for service in their own community, they move out, looking for "success." The majority of children and young people are found in rural areas, yet our better leaders, who should be training these rural youth, have tended to leave the country communities. These leaderless communities gradually deteriorate until they become mission fields and it becomes necessary to send in full-time workers.

Many of our city churches which are oversupplied with leaders can render an invaluable service to near-by rural areas, either by sending out workers or by encouraging their members to settle in these areas and make it their mission to take an active part in the religious and social life of their adopted communities.

Wherever you are, you too can be a rural worker. Whatever your talents may be, there is a job to challenge your abilities. It is waiting for you.

We—And the Women of India

(*Continued from page 9*)

longed to her deceased father. These she had distributed among needy persons and had one sweater left, which her father had worn a great deal and which she wanted to keep. She couldn't bear to think of this man having it. But each morning he kept asking her. Finally one morning she put it under her coat and when she saw him, produced it. He went into ecstacies. She hoped to get it on him without attracting attention, but before the operation was completed a dozen people had gathered. 'Now,' she thought, 'I will be besieged with requests!' But, no, they all seemed glad at the good fortune of the man, and no one bothered her. On another morning she met the man wearing the sweater, and told him why she hadn't wanted to give it to him. He lifted the sleeve of it to his lips and swore always to keep it clean. 'It is the most beautiful thing I have ever owned,' he protested. 'I shall forever keep it like this.' But, of course, he didn't. She watched it getting dirtier and dirtier, until it was in shreds.

"One morning she stopped three little boys who were going into the city to carry bricks on their heads for some building enterprise. 'What have you in your bundles?' she asked. 'A *parati,*' the first replied. This is like a *chapati,* but fried in oil and more nourishing. ('It lies like a brick in your stomach,' Miss Dimmitt interpolated.) 'Two *paratis,*' the second replied. 'And where is yours?' Miss Dimmitt asked the third. 'Oh, the food was all gone at our house this morning,' he replied simply. 'Didn't you have anything before you left?' she asked. 'Oh, yes." 'What?' 'Tea.' 'Will you have anything when you get home?' 'Oh, yes, there will be dinner tonight.' "

In that fifteen-minute walk with a truly Christian personality, I believe that I came closer to the heart of India and saw a clearer vision of our responsibility as Christian women than in all the remaining six months of my travels.

Building a World

Crusade Scholars

ONE of the wisest plans ever conceived by the leaders of The Methodist Church was that of laying aside $1,000,000 from the Crusade for Christ funds to bring to the United States a large number of the leaders and potential leaders of the church around the world. Already 497 men and women from forty-three different countries have been in the United States since General Conference in 1944. For the most part, they have been graduate students. Many of them had carried the responsibilities of the church and its institutions during the war, enemy occupation of their countries, as well as during the difficult postwar period. In the 497 are pastors, doctors, nurses, directors of religious education, administrators of schools, members of the faculties of high schools and colleges, rural workers, professors in theological seminaries, editors, music teachers, social workers, district evangelistic workers, treasurers, and home economics specialists. From the Atlantic to the Pacific, from the Gulf to the Great Lakes, they have been living in the colleges, universities, and theological seminaries, largely in those connected with The Methodist Church. They have made a very fine impact on the church in America. During summer vacation, many of them have participated in young people's conferences, institutes, and camps. They have talked to church groups. They have been guests in many homes. Never before in the history of our church have so many leaders from other countries been here at the same time.

It would be interesting to name all of these leaders and to give something of their accomplishments before coming to the United States. A few sketches will give an idea of the kind of women who have been sent on Crusade scholarships.

Miss Violetta Cavallero of Uruguay is one of the most distinguished of the women scholars. A graduate of Crandon Institute, Montevideo, and of the Union Theological Seminary in Buenos Aires, she is a consecrated deaconess of The Methodist Church in the River Plate Conference. For eight years before coming to the United States she had served as deaconess, pastor's assistant, social worker, and writer. She had two years at Scarritt; traveled extensively over the United States, making a remarkable contribution as a speaker. She represented Latin America at a meeting of the International Missionary Council at Whitby, Canada, in 1947, serving as secretary of one of its commissions.

Miss Cavallero was appointed, upon her return to Uruguay, as head of Bible teaching and religious activities at Crandon, a school of 900 students. She is president of the Federation of Methodist Women in Uruguay. She is also a writer of note, especially in the field of devotional literature. To all the religious press in Argentina and Uruguay, denominational and interdenominational, Miss Cavallero is a constant and valued contributor. Every Sunday morning her voice goes out over the radio in a preaching service. It is said that "she can outpreach the ministers themselves."

Miss Hora Lopez is a graduate of Instituto Metodista, Brazil. When granted a scholarship, she was a teacher in the Choral Institute in Sao Paulo. During her year at the Westminster Choir College, Princeton, New Jersey, Hora made a splendid name for herself, not only because of her voice and chorus work, but also for her Christian influence on the campus. After one year she returned to Brazil and rejoined the faculty of the Choral Institute, now called the Institute of Sacred Music and located on the campus of Bennett College, Rio de Janeiro. This is the first group in Brazil to prepare young people to go out into Christian schools and into the churches to teach sacred music.

Miss Enelida had her R.N. from the Children's Hospital in Buenos Aires before she came to the States. She studied at Vanderbilt School of Nursing in the field of public health. So excellent was her work that for the second year she was granted a scholarship by the Carnegie Foundation.

Miss Zillah Soule is principal of the Training Institute of Women, Jubbulpore, India. While in the United States she received the M.A. degree in education. She represents her annual conference on most of its important committees and is one of the few women to be a member of the Executive Board of The Methodist Church of Southern Asia.

Miss Justina Singh is the head of a new department of home economics at the Lal Bagh Girls' School, Lucknow, India. Miss Singh has her M.A. in home economics from Oregon State College and an M.A. in nutrition from Kansas State College.

(*Continued on page 16*)

A Call

To Prayer and to Share during The Week of Dedication

When: February 18-25, 1951.

Where: In every local church.

Why: Because Methodist women believe in the purposes of the Week of Dedication.

How: By *praying* that this week may be a "vital experience in the realm of spiritual culture." By *sharing*, as individual church members. All Methodist women are asked to cooperate in this observance through their own personal gifts for the support of the chosen projects.

Scholarships for Crusade scholars are made possible through the Week of Dedication offerings.

hristian Community

Dedications in the Home Department

Frances DePauw Home
Hollywood, California

THE dedication of the new Whitson Hall and the dining hall of Frances DePauw Home took place on October 7, 1950, on the occasion of the fiftieth anniversary celebration. Mrs. M. L. Edison, chairman of the local board, presided, and Dr. Amos Thornberg, pastor of First Church, Hollywood, California, made the dedicatory address. Mrs. A. C. Johnson, chairman of the Department of Work in Home Fields of the Woman's Division of Christian Service, presented the buildings for dedication to Bishop James C. Baker, who performed the act of dedication. Miss Jennie Mathias, teacher and superintendent of the home for thirty-four years, was present, in addition to Mrs. Wray Andrew, member of the Executive Committee of the Woman's Division; Miss Emma Burris, executive secretary, Bureau of Social Welfare; and Miss Mary Lou Barnwell, executive secretary, Bureau of Deaconess Work.

These buildings were made possible by Week-of-Prayer funds and Advance funds of the Woman's Division, Crusade for Christ funds, and gifts from the Southern California-Arizona Conference Woman's Society of Christian Service and Wesleyan Service Guild. Mrs. F. W. Boerner served as chairman of the building committee. Mrs. Estella S. Howard is superintendent of Frances DePauw Home for Latin-American schoolgirls.

David and Margaret Home,
La Verne, California

The superintendent's cottage at David and Margaret Home for Children was dedicated October 8, 1950. Mrs. D. J. Cameron, president of the David and Margaret Home board of directors presented the building for dedication to the Rev. John L. Taylor, pastor of La Verne Methodist Church. Mrs. A. C. Johnson of the Woman's Division and Mrs. Earle K. Scott, president of the Southern California-Arizona Conference Woman's Society of Christian Service, brought greetings. Miss Emma Burris, executive secretary of the Bureau of Social Welfare of the Woman's Division, accepted the building. The Rev. John Black, pastor of Trinity Methodist Church, Pomona, California, also participated in the ceremonies. The Rev. Eugene L. McClure is superintendent of David and Margaret Home.

A Monument of Prayer

The Woman's Division of Christian Service is to be congratulated upon the completion of a beautiful new building for their Wesley Community House in Robstown, Texas. The dedication service was held October 24, 1950, with Miss Ollie Willings, head resident, presiding.

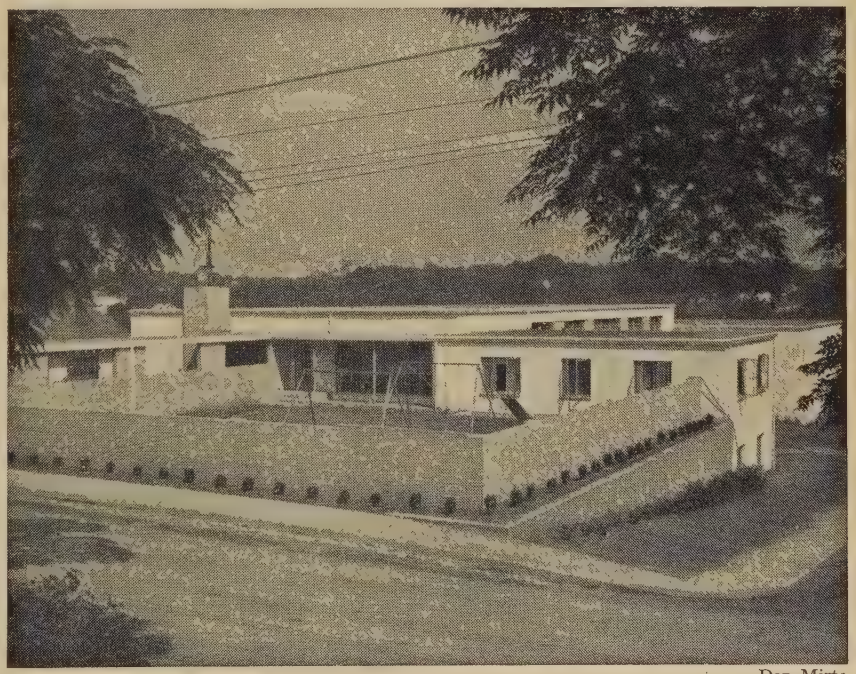
The president of the local board, Mrs. H. E. Dare, gave a brief historical sketch of the work in Robstown. It began in 1941, when the retiring president of the local Woman's Society set aside twenty-five dollars for a fund with which to build Wesley House. At first it was entirely supported by local funds. The work and interest grew until the present building was made possible by Week-of-Prayer and Crusade for Christ funds.

Representing the Woman's Division of Christian Service was Miss Marjorie Minkler, executive secretary of the Town and Country Bureau. Accepting the building from Mr. Clifton Noonan, the architect, Miss Minkler stated that the Woman's Division was an integral part of the Board of Missions and Church Extension, and that the work of the center was in accord with the aims of the Woman's Division in the advancement of the kingdom of God.

The act of dedication was performed by Dr. Alfredo Nanez, missionary-secretary of the Rio Grande Conference. Assisting were the

(Continued on page 17)

Attractive new building of the Bethlehem Center at Spartanburg, South Carolina



Dan Mirto

Crusade Scholars

(*Continued from page 14*)

Miss Rena Singh received an M.A. degree from Teachers' College, Columbia University, while in the United States, and now teaches English at Lal Bagh School. She is also an active member of the National Audio-Visual Committee of The Methodist Church.

Miss Jasoda Bose, B.E., from National College of Education, Evanston, and M.A. in education from Northwestern University, has opened, since her return, a department for nursery-school supervisors and a nursery demonstration school at the Training Institute for Women, Jubbulpore.

Miss Lebrado Javalera is a graduate of Mary Johnston Hospital, Manila, and an outstanding nurse. While in the United States she took advanced nurses' training at Vanderbilt University. Returning to the Philippines, she was made superintendent of the Nurses' Training School of Mary Johnston Hospital. Miss Javalera stands out as a great leader. During the war, practically alone, she was able to keep the hospital open. At the close of the war, when the hospital was burned, she led many of the patients out into Manila Bay where they stood waist-deep in water and were thus protected from the heat of the blazing building. Following the war, with the help of missionaries, she reopened the Nurses' Training School in borrowed buildings, sending the students to different hospitals in the city for their practice work. Miss Javalera comes from one of the outstanding families.

Miss Prudencio Fabro, after a year at Drew Theological Seminary, was elected principal of the Harris Memorial Training School in Manila. She also teaches some classes in the seminary.

Miss Yasu Iwasaki, a graduate of Kwassui Girls' School in Nagasaki, Japan, spent one year at Scarritt College to prepare herself for work at Kwassui. On an earlier visit to the United States, Miss Iwasaki received her M.A. degree from the Northwestern University.

After a year at Bryn Mawr College, Miss Hanna Kawai has just returned to Japan to become assistant principal of the Keisen Girls' School in Tokyo. This school was made famous by one of the great women leaders of Japan—Miss Michi Kawai, upon whose retirement Miss Hanna Kawai will become principal.

Miss Pauline Kim, granddaughter of the first Bible woman in Pyeng Yang, after a year's study at Scarritt College, has returned to Korea as professor of Christian education at the Methodist Theological Seminary in Seoul. Upon her arrival in Korea she lived in the dormitory for women students, who were drawn to her by her strong faith in Christ and in his power. Her classes were popular with men and women alike. She soon proved herself able to command the respect and loyalty of all connected with the seminary. Any country would be proud to claim her as one of its outstanding Christian women.

Miss Akilla Zaidi, an Arabian girl reared in Gamble Girls' Home, is a graduate of the education department of the University of Algiers. After a year spent in Nashville studying in Scarritt College and Peabody College, Miss Zaidi went to Cornell University for further work. She is now back in North Africa at Il Maten, where she is the principal of the only Methodist school in that country. Miss Zaidi, a young woman of unusual charm and ability, did much to interpret her people to the women of the church here in America.

Miss Helen Anna Hasler, from Switzerland, is the daughter of a Methodist minister. She graduated from the Institute des Ministerer Feminins, Universite de Geneva, before coming to the United States. Miss Hasler speaks French, German, and English. She received her B.D. degree from Garrett Biblical Institute and is now a missionary of The Methodist Church, engaged in religious education and social work in Algiers.

Miss Pierette van der Meulen of Belgium was at Scarritt College for a year and is now back in her own country. Miss Hildagarde Funk of Germany is another young woman from Europe preparing for religious education in her own land.

More than fifty Chinese men and women have come as Crusade scholars, the majority of them having already graduated from colleges, theological seminaries, and medical schools in China. Many of these young women are the daughters of pastors. A large proportion of them had heavy responsibilities during the war years. Some six doctors came for graduate work and observation. Their preparation and experience made it possible to place them in the very best medical centers. Several nurses who had served as superintendents of nursing came for further work at Vanderbilt, Western Reserve, and other schools. Eight principals of high schools were in the group. Teachers of religious education, directors of district evangelistic work, social workers, college professors, an editor help to make up the total number of women doing graduate study in the United States. Forty years ago there were no women's colleges in China and coeducation was unknown. Now there are two colleges for women and women are welcomed to all of the universities. About one third of the graduates of the China Christian Colleges are women. Churches have largely depended on them. Crusade scholars from China have, for the most part, returned to their country to take up again heavy responsibilities at a time of great social change.

Women from China, women from Japan, from Korea, from Africa, from many countries in Europe, from Latin America, from India, from the Philippines—Christian women, leaders in the church, have by the vision of gifted leaders in our church in America and by the sacrificial giving of thousands of American Methodists, been able better to prepare themselves for significant work in the Christian church around the world.

Dedications in the Home Department

(*Continued from page 15*)

Rev. L. D. Brown, Rev. V. Sherman, Rev. John Deschner, and Rev. Zenon Moraida.

Greetings were given by Mrs. B. F. Ellis and Mrs. Paula Tunches, presidents of local Woman's Societies, and Mrs. May J. Alvirez, president of the Rio Grande Conference Woman's Society of Christian Service. Mrs. V. G. Woolsey brought greetings from the Southwest Texas Conference Woman's Society.

A group of Wesley House children sang, "Living for Jesus," and "We Love the Wesley House." Of great significance was the presentation to the Wesley House of a United Nations flag by the Home Demonstration Club. A number of ministers and lay delegates to the district conference were present. Miss Ollie Willings and Miss Adair Meyers are to be commended for the splendid way in which they are serving the community.

—*Clotilde F. Nanez*

Bethlehem Center, Spartanburg, South Carolina

October 1, 1950, will long stand out in the memory of those who love Bethlehem Center, Spartanburg, and who are interested in its past, present, and future. On this Sunday afternoon, at four o'clock, the new building so long anticipated was dedicated. The auditorium was filled; about 450 were seated, and at least 150 were standing. Miss Mary Lou Barnwell, executive secretary of the Bureau of Deaconess Work, was the principal speaker.

For twenty years Bethlehem Center has served its neighborhood faithfully and well. The limited facilities for these years curtailed the program. These years have seen a decided growth in interracial understanding among board members, and a definite forward step in cooperation for the good of the community as a whole. Crusade for Christ funds and Advance funds of the Woman's Division helped to make possible this new building. Deep appreciation is felt for the gift of the property by Mr. and Mrs. A. M. Chreitzberg, who have long been interested in this project.

The center is stuccoed-cement-block construction, with green brick trim, has fourteen rooms, a large gymnasium, and two furnished apartments for workers. The playground in the foreground adjoins the kindergarten rooms. The right front wing contains the workers' apartments, and the right rear is the gymnasium. The playground for larger children is at the rear of the building.

Bataan Memorial Methodist Hospital, Albuquerque, New Mexico

Ground was broken for the 115-bed hospital, just east of the new Lovelace Foundation building at Ridgecrest and Gibson Avenues, Albuquerque, on Sunday, November 5, 1950. Mrs. Minnie G. Gorrell, who for thirty-three years served as superintendent of the Methodist Sanatorium which the Bataan Memorial Hospital will replace, turned the first spadeful of earth at the new general hospital. United States Senators Dennis Chavez and Clinton P. Anderson, Governor Thomas J. Mabry, Bataan Memorial Association President Floyd Lee, and Brig. Gen. Charles G. Sage, Col. Harry M. Peck, and other members of the "Lost Men of Bataan" also participated.

Robincroft Rest Home, Pasadena, California

Robincroft, a home for retired deaconesses and missionaries, celebrated its twenty-fifth birthday, Monday, October 9, 1950. Hundreds of interested friends responded to the invitation extended by the committee in charge. There is a certain charm about the "Castle" that lends itself so beautifully to these large gatherings. The home was a veritable garden, decorated with flowers that were sent in with congratulations. Music made a delightful setting for the happy fellowship, while charming hostesses presided at the tea tables.

Among the honored guests were Bishop and Mrs. James C. Baker of the Southern California Area, and Mrs. A. C. Johnson, Miss Emma Burris, and Miss Mary Lou Barnwell of the Woman's Division of Christian Service. Several were present who attended the dedication of Robincroft twenty-five years ago.

Visitors became acquainted with the plan that is being promoted for a new building. The artist's sketch was on display, and many friends manifested their interest in a tangible way.

World Federation of Methodist Women

Belgium Unit

Our Father, we are conscious and sad because of our failures and ask Thee to cleanse our souls from their sins and help us, that we may ever look to Thee for spiritual purification. We desire to be used as instruments of Thine, to contribute something to the lives of others and to the creation of a better world. May we go out with hearts to sympathize, words to cheer, and hands to minister in Thy name. Strengthen the ties which bind us with all our sisters in Christ throughout the world and help us to be faithful witnesses of Thy eternal love, that we may help to establish peace among men and hasten the coming of Thy Kingdom. This we ask in the name and for the sake of Thy Son, Jesus Christ. Amen.

—Prayer by Renée Thonger

Who Will Go?

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."[1]—*Matthew 28:19, 20.*

"Every one who calls upon the name of the Lord will be saved.

"But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" . . . So faith comes from what is heard, and what is heard comes by the preaching of Christ."[1]

—*Romans 10:13-15, 17.*

For generations the "good news" has been the background of our life in the United States. Preachers and teachers have come to us. Only when we stop to take stock do most of us in the Wesleyan Service Guild appreciate what has been given to us in our Christian heritage here.

Our study of the United Nations showing the place of women in many of its countries arouses us anew to recognition of our privileges, and makes us want to share with others.

Every Guild member has a Christian vocation. Some find it is in their business jobs. Others are our representatives as missionaries and deaconesses in this country and in other lands.

Guild members, already trained in special skills and thoroughly experienced, can be the answer to the present urgent need of the Woman's Division for misisonaries and deaconesses.

Who will go to Africa as a secretary? Who will teach commercial subjects in Peru? Who will be a dietitian in India? Who will go to Seward, Alaska, as a nurse? Who will become a worker with children and their parents in a rural area? Who will use her skill as a Christian education teacher of youth? —*From Guild Weekend*

[1] *The Revised Standard Version of the New Testament.* Used by permission of the International Council of Religious Education.

MARION LELA NORRIS SCHOLARSHIP AWARDS

***For the year 1950-51, Scholarships of Five Hundred Dollars each have been given to ten candidates who are going into full-time missionary service. Five are pictured on this page. The other five were in the December issue of* The Methodist Woman.**

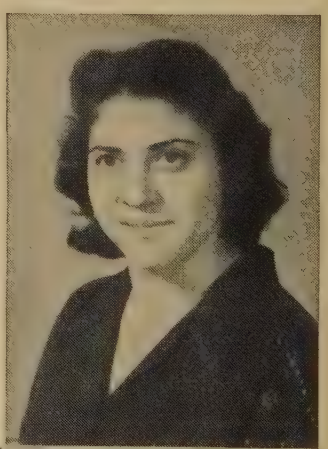
ADA MAE BOOKMAN
4411 Stockton St., Richmond, Virginia
Grace Hospital School of Nursing, Richmond; Pfeiffer Junior College; Scarritt College and Peabody College.
Field—Africa

BETTY BOWERS
Avis, Pennsylvania
Five years manager of J. J. Newberry Store, Danville, Pennsylvania, in charge of sales and training; National College for Christian Workers.
Work in Home Field, probably Social Work

DOROTHY MAE CLARKE
Bath, New York
Genesee College; Pfeiffer Junior College; National College for Christian Workers.
Work in Home Field

MABEL DORRELL
West Newton, Indiana
Asbury College; worked at Methodist Hospital, Indianapolis, Indiana; Scarritt College.
Nurse in Africa

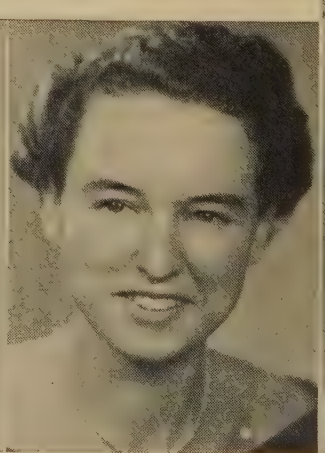
MARY LOU SANTILLIAN
Dallas, Texas
Rio Grande Conference; Southern Methodist University; worked at Harwood Girls' School; Scarritt College.
Religious Education in Latin America



Mary Lou Santillian

Ada Mae Bookman

Betty Bowers



Dorothy Mae Clark

Mabel Dorrell

The Agenda

AND now, Madam President, let's make some notes for the Executive Committee meeting. *Enthusiasm is contagious.* As presiding officer, you set the tone. You—your attitude, your mood—are important. If you are not feeling up to par, take a vitamin; take two, if necessary, to be alert and "alive" in conducting the meeting and encouraging the various secretaries to get things done.

Have the secretary of Spiritual Life present the Call to Prayer as a part of the opening worship service.

To keep the Advance program foremost, why not ask the secretary of Promotion, your right-hand ally, to begin the meeting with a brief speech calling attention to the pictorial report of the annual meeting of the Woman's Division, pages 3-5, and stressing the figures on all goals.

This is the Lententide. Support your secretary of Spiritual Life and her committee in all the efforts to make these weeks meaningful. Naturally you will want Methodist women to cooperate fully through attendance and participation in the World Day of Prayer, February 9.

The idea of a Commitment Service has been presented on the Advance pages. This month a beautiful service will be on page 32.

February 18-25 is the Week of Dedication. This is a program for the whole church. Read the "Call to Prayer and to Share," page 16.

The promised index, pages 38-43, should be an incentive for officers to keep a file of THE METHODIST WOMAN for ready reference.

Do encourage the Committee on Program to use the program material published by the Woman's Division and to include articles from THE METHODIST WOMAN in the monthly programs. All the articles of the May, 1950, issue are linked to the March program which is on Moslem women and Christian missions in North Africa.

Suggestions are given on page 33 for a study of *Near East Panorama.* Everyone concerned with study classes should read the success story on page 29.

Could something be done to promote the reading of the articles, "We—And the Women of India"? Mrs. Dorothy Clarke Wilson is a writer of note. It is a wonderful series, fascinating reading, packed with information.

For her report, the secretary of Literature and Publications might couple the pictures of missionaries with the articles they have written or in which they have been mentioned: Marjorie Dimmitt, pictured with the India group, page 6, is mentioned on page 9.

February 11 is Race Relations Sunday—hence our cover page and the article on Bennett College by Mrs. Mary McLeod Bethune. This is in the field of Christian Social Relations and Local Church Activities. The recommendations approved at the annual meeting of the Woman's Division appear on pages 26-28. No one society is expected to carry through on all points. Encourage your secretary of Christian Social Relations and Local Church Activities and her committee to concentrate on two or three recommendations pertinent to your community. The alcohol question should not be bypassed. Make a point of referring to the articles on pages 11 and 31.

We want missionary recruits. For the most part, they will be found in the ranks of youth. Encourage the secretaries of Youth Work and Student Work to follow through on suggestions, pages 34-35.

You have a letter from Miss Ruby Van Hooser, page 36. Action in the local church constitutes a reply.

The secretary of Supply Work will want prompt action on the appeal for Korea, page 28.

Ruth Esther Meeker
Editor

You May Quote Me

QUESTION: May we have a few lines of instruction as to the correct use of the name—Woman's Division of Christian Service? I understand that the local and jurisdictional unit is a *society.* So much is clear.

For instance, in our magazine, the Assembly at Cleveland is called on one page, *Society,* and on another page, *Division.* Are the terms interchangeable above the jurisdictional level? Thank you!

—PERPLEXED

ANSWER: Answering your last question first, the terms are not interchangeable. You are right—the organization on every level, from the local through the district, the conference, and the jurisdiction is the Woman's *Society.* These are auxiliary organizations to the Woman's *Division,* which is the national governing and policy-making body.

The Woman's Division of Christian Service is one of the four divisions of the Board of Missions and Church Extension.

You mentioned the Assembly. That is the national meeting of the Woman's Society of Christian Service. The purpose is to promote and deepen the interest in the work of the Woman's Division. It is an inspirational, informational gathering, without legislative power.

Reports are given and business is conducted at the annual meeting of the Woman's Division and interim meetings of the Executive Committee. A pictorial report of the annual meeting, which was held at Buck Hill Falls, Pennsylvania, December 4-8, 1950, will be found on pages 3-5 of this issue.

Mrs. Frank G. Brooks
President, Woman's Division of Christian Service.

WORSHIP PROGRAM FOR CIRCLES

"With Healing in His Wings"

"Weep Not—Arise!"

By MRS. DANA DAWSON

CALL TO WORSHIP: "There is but one thing needful—to possess God. Religion is not a method: it is a life—a higher and supernatural life, mystical in its roots and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows." —*Amiel.*

HYMN: "Spirit of Life" (*The Methodist Hymnal,* No. 178).

MEDITATION: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—*Isaiah 40:31.*

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." —*I John 4:18.*

As we listened to this Scripture, did we have a feeling of comfort and promise or did we hear only beautiful words? As Christian women we need a livable, workable, everyday religion that is sufficient not only in times of joy but in days of sorrow as well. We must take the teaching of the Bible more seriously. We must believe God means what he says. He made many wonderful promises to us, but with *each promise* he also has a *condition* that we must fulfill. For instance, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." To TRUST is our part. There are thousands of promises in the Bible and each of them works. Let us pray and work believing, and all things will be possible unto us.

SOLO: "My Mother's Bible," by Tillman (*if possible*); or the hymn, "Break Thou the Bread of Life" (*The Methodist Hymnal,* No. 387).

SCRIPTURE: The Twenty-Third Psalm (*read in unison*).

The Twenty-third Psalm is probably the most generally used Scripture in time of trouble. Can we take this great truth to our hearts as our very own? Do we believe that the Lord is our Shepherd? If so, we can arise and go forth in joy and confidence. We shall "weep not" because God has promised "weeping may endure for a night, but joy cometh in the morning."

PRAYER: Our heavenly Father, give us "the victory that overcometh the world, even our faith." Help us to go out not to forget but to remember. Deepen our spiritual lives and show us how to follow Thee, not afar off, but very near. We long to be more like Thee and our prayer for all mankind is a better knowledge of Thy plan for us and peace that passeth understanding, because our minds are stayed on Thee. In our blessed Master's name we pray. Amen.

ARTICLES: Report of the Annual Meeting, pp. 3-7, or "Crusade Scholars," p. 13, or "The Building Tells a Story," p. 8-9, THE METHODIST WOMAN, this issue; "Korea Today" or "The United Nations," WORLD OUTLOOK, January, 1951.

Alcohol and Mental Health

(*Continued from page 11*)

mal" life is an alteration between these phases. Students learn to adjust to their professors in response to such moods, an indication of how common this is.

The case history of the "typical alcoholic" beats out such a rhythm. In his drinking phase he is high—sober he treads the valley alone. Any "normal drinker" can observe the relation of his alcoholic experience to these moods, and if he will stop to make this self-examination, it will give him a signal of danger if it does not lead him to total abstinence.

Another mental hygiene problem is escapism. I dare say that all of us must have some form of escape —I shall not set down why or from what. We don't live in Utopia. Escape is recognized in all the psychology books as a form of adjustment to life situations which every healthy person must recognize and be wary of. Escape is "dangerous" at any point where it prevents us from "facing reality" or taking responsibility as free moral agents in our society.

What quicker way is there out of any vale of tears and frustration than into the land of befuddled fancy which flows from the bottle? From Omar Khayyam to Don Marquis, poets have sung the praise of wine as such. But no writer has excelled Charles Jackson in *The Lost Weekend* in stating the reality of this motive to drink. Don Birnam gets rid of his brother and protector, digs up the hidden quart, downs a quick glass, pours another which he fondles comfortably as he subsides in the easy chair, the bottle in reach, and begins to daydream. Two thirds of that novel are given to his flights into imagination. All enemies are discomfited—all ambitions realized. His whole life of frustration comes before us for review. How else could a writer fill a book with the story of a five-day drunk? It is a true picture of an alcoholic personality.

For any person who has serious trouble with the real world and begins to compensate by flights into the daydream world, alcohol is a triple threat.

Surely the problems of mental hygiene in the kind of world we now inhabit require that the uses of alcohol be subjected to a very grave and critical scrutiny.

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP WOMAN'S DIVISION OF CHRISTIAN SERVICE THE METHODIST CHURCH

Advance

ISSUE 15 FEBRUARY, 1951

GOAL III IS MY RESPONSIBILITY

Someone has said that any great work which is to last must be linked with a great personality. Let your eyes travel down the pages in the Annual Report of the Woman's Division where institutions are listed—those in the homeland and overseas—and you will find abundant witness to this truth.

"The names of those who in their lives fought for life,
Who wore at their hearts the fire's center" [1]

live in scores of schools and hospitals and social agencies which serve the present age, bearing their names. We look at the work of a particular institution and see again the personality of that one whose vision and steadfastness brought it into being.

This is as it should be; but it is only a part of the picture. Look again at the hundreds of places around the world where human need today challenges the great personalities of our youth. Do you not see some young woman whom you know, or know about, who through her training and experience and Christian character "belongs" in that special place—where her life may be built into it for these present and future years? Greatness lies not only in the leadership of the past—it is inherent in many of our young people of today, but they need to know about the openings where their lives may count for most, measured in values that will last.

The 700 young women needed within a year and a half for full-time service at home and abroad are in the churches of our land. So we often say. And then we think vaguely, and a bit wistfully, of churches that produce this sort of young leadership: churches that someone else attends—but seldom do we think of our own. Look again with new eyes at your own local church. Consider one by one the young women in its membership: teacher—nurse—religious education leader—social service worker—the one highly trained in clerical lines—in home economics. Do you not see someone?

"But she already has a job."

Of course she does. If she didn't, in times like these, there would probably be something the matter with her, and she would not be the one to fill this OTHER job, which you alone, maybe, can bring to her attention.

Will you honestly try? For the rest of this year, when you hear about, or read about, or see a piece of work supported by the Woman's Division where new recruits are needed for the staff, won't you truly try to think of someone who might be the person to fill it? And when you have thought of that young woman, and prayed for guidance in approach, then share with her the opportunity in human values presented by this need.

BY AND ABOUT MISSIONARY PERSONNEL

"Eight new workers have been appointed to the Robinson School in Puerto Rico—not a large number when one considers the size of the staff and the fact that two go to fill entirely new positions—that of Arts and Crafts, and of Special English."

"I share in the work of getting medicines, food and clothing to needy people. We have seen people regain sight and stand up and walk again, from this important special work in relief."—*Hirosaki, Japan.*

"Home Economics teachers and those for commercial subjects have been the most difficult to secure."—*U.S.A.*

"I am daily challenged by the '1,200 bundles of living opportunities' whom I meet in the classrooms, on the playground, at chapel, and in our home here. I love them all, and ask myself often, 'Is God able to speak to them through me today? If not, why not?'"—*Fukuoka, Japan.*

"For the developing and maintaining of homes where faith and love, understanding and good will prevail, too much emphasis cannot be placed on the adequate selection and training of the staff."—*U.S.A.*

"Good news—the first time in twenty-seven years that a new nurse has come to us. Now we really can advance in our medical work. Every hut and room are filled with patients, which is what we want, because Africa is full of sick people that need to be healed."—*Angola, Africa.*

"She has been wonderful. In fact, I just don't know how we could have carried on without her, and someone not have been exhausted. She has one more year of college: perhaps she could join our staff at the end of next year. I would love to have her—she understands things so well."—*Written about a student working in the Summer Service Training program of the Woman's Division.*

"We realize more than ever before that the eternal values are not the visible things. Buildings may be destroyed, organizations demolished, classes prohibited and Christians persecuted; but we are convinced, as Paul said, that nothing shall be able to separate our true Christians from the love that is in Christ Jesus. The prospects for a better day are as bright as the promises of God. Let us be ready with missionaries, new and older ones, to re-enter just as soon as Korea is opened again." —*Korea.*

[1] From "I Think Continually of Those," by Stephen Spender, in *A Treasury of Great Poems* by Louis Untermeyer. Simon and Schuster, New York, 1942.

The Light of One

Birthday parties have been reported from all over the country, with emphasis on a variety of values received from the Chain Visitation. Counting eleven candles to a cake, and the number of societies having made the visitation, it would seem that at least 100,000 candles have been lighted in the course of these celebrations. We wish we could share all the messages—space permits only a few representative ones.

When the Hempstead, New York, society (Brooklyn North District, New York East Conference) was planning for its party, the president's husband overheard the telephone conversation as his wife was being asked to speak for the eleventh candle. With interest and insight into the work of the society (a characteristic of most husbands of Woman's Society officers!) he wrote a poem for the occasion. We quote from it here, in part, with a few minor changes:

"The eleventh candle can be said
To light our way for the year ahead;
As what we are has come from all—
Members, circles, large and small—
So this candle with flaming crest
Combines the light of all the rest;
And sheds tenfold the warmth and gleams
Of all our goals and hopes and dreams."

—John Coulbourn

AND COUNTRY

"Last week some of us attended a birthday visitation in an open-country church. Held at a home, the house fairly bulged with the New Centerville members, the Emerald Society 'Encouragers,' and five of us visitors. What a joy it was to compare this meeting with my last visit, two years ago. Now the program packet is in use. A vacation Bible school was held, the children being transported fifteen miles. After a very fine presentation of the regular program, a young mother gave two chapters from Glora Wysner's book in a typical Glora Wysner fashion—Glora's enthusiasm, and even her voice, if one closed one's eyes. The president spoke of the 'needs' being greater than ever, and would each keep that in mind as she gave of her substance. (The large serving bowl placed among the flowers, vines, and autumn leaves was heaped high with bills.)

"Emerald brought a beautifully decorated cake with candles, and New Centerville was able to light eight of them. Next year they say they plan to 'light every candle.' That 'next-year enthusiasm'! The Caravans meant much, but this year's society visitation and evaluation of the work has meant even more."

—Mrs. G. P. Helgeson, *secretary of Promotion, North Central Jurisdiction.*

FROM TOWN

"Alden has less than 400 population—we are only a dot on the map. Our Methodist church membership is about 144, and our Woman's Society membership sixty-eight. Last year we were '100 per cent.' Just yesterday we finished our study course on *We Seek Him Together,* and I'm sure some worth-while action is going to manifest itself locally. We will finish our class on 'Toward a Christian Community' before Thanksgiving. We have said, 'We are *sure* going to have four study classes this year.'

"But back to our birthday parties. Our society was invited to Lyons, a near-by town. The three women who baked our cake are our local secretary of Christian Social Relations and Local Church Activities, the secretary of Student Work of our conference, and our district treasurer. They used our Advance symbol as a pattern for the cake. They built it on a cardboard background of aluminum foil; it was beautiful—truly a work of art. . . ."

—Mrs. M. B. Steinmetz, *secretary of Literature, Woman's Society of Christian Service, Alden, Hutchinson District, Central Kansas Conference.*

Left to right: **Mrs. Hugh Lawson, Mrs. T. H. Jeter, Mrs. Don Schafer**

ed Thousand Candles

A GOOD BEGINNING

"I have received my first report from a party. The lovely thing about it was, the society that started the Chain Visitation was one I had worked with long and earnestly, trying to get them to send their reports—to give to missions—just to create *any* interest. So it never pays to give up.

"The hostess group lighted all the candles except No. 8—they could not light that. They had a luncheon with seventy present, and used the regular worship service and program. Afterwards they took the cake to the local hospital.

"This truly is going to be a great year; so much creative activity will be turned loose, and the overall picture at the close of the year will be good."

—Mrs. C. D. Gregg, *secretary of Promotion, Independence District, Kansas Conference.*

AND A GOOD END

"The sixty-five societies were assigned to six subdistricts, each with a zone leader. A link—gold on one side, white on the reverse side—was sent every local secretary of Promotion with instructions to mail the link to their zone leader as soon as they had been an 'Encourager' group. These plans were started at the annual spring meeting. All societies having been an encourager group were represented in the chain by the gold links; for all others the white side was showing. At the fall seminar, we reconstructed the chain. We are happy to say *we now have sixty-five (all) gold links in our chain.*

"Nearly all have expressed themselves as thinking it one of the most valuable projects we have ever taken part in. Three societies were inspired to try the use of 'Thy Saving Health Among All Nations' as a definite means of missionary education. Two societies with no subscriptions to The Methodist Woman have come to see the value of the magazine and are subscribing. One society was impressed with the fact that it should be impossible to carry on without a secretary of Spiritual Life."

—Mrs. Herman Kuhl, *secretary of Promotion, Norfolk District, Nebraska Conference.*

AFTER-THE-PARTY CHECK SHEET

There is no letdown feeling, we hope, after this kind of a party. It is a happy memory and a preparation for enlarged service. While it is still fresh in your mind, you may like to evaluate it from the viewpoint of both visitor and listener, asking yourselves the following questions:

I. *From your society's point of view as the Visiting Society:*

1. Did you come away feeling you really knew the women of the hostess group personally, where you had not known them before?

2. Did you feel your visit had meant something worth while in the life of the hostess society?

3. Was your help asked at any point which had been a weak spot in the hostess society? What was it?

4. Was the program they presented the regular program for that month? Well-timed as to length? Presented in a way that would interest new members? Enriched by other appropriate features, such as music? An integrated whole with the worship program?

5. Were there women present who were apparently new members or prospects?

6. If there were candles they could not light, which ones were they?

7. Were there original ideas which might be of general help, to pass on? If so, what?

II. Check yourself, as Hostess Society, from the foregoing viewpoints!

TO GROW ON

When the visitation project was first launched, Mrs. Eloise A. Woolever, Executive Secretary of Education and Cultivation, said: "The most important candle to light . . . is the one to grow on. And every society will light that one."

It looks as though they will. Reports indicate that growth is the local society's primary concern; and that eleventh candle will light our entrance into the second Decade of Dedication.

The combined light of one hundred thousand little flames across the country is a candlepower of considerable magnitude to light the way to Advance.

BRIEFS AND BRIEFINGS

A Page Directed Especially to New Organizations and New Members

WELCOME

Let us start by saying a hearty Advance "Welcome" to new groups and members everywhere. We have eagerly awaited your arrival, and trust you are going to feel happily at home with the 1,590,782 other women whose fellowship you have joined.

Some of you already are familiar with the term "Advance." For those who are not, we will try to pick up in brief form the main points from the last two years. (If you want more detail, send a post card to the office of Mrs. Eloise A. Woolever, 150 Fifth Avenue, New York 11, New York, and we will mail you copies of former *Advance Clippers* free of charge—while they last!)

AN A-B-C-Dary of ADVANCE

(Section A)

1. Is this Advance the same as in the church program FOR CHRIST AND HIS CHURCH?

Answer. No. The members of the Woman's Society of Christian Service take part *personally* in the church's program; but the Advance program of the Woman's Society is separate, since the Woman's Division is solely responsible for certain workers and work, in our own country and overseas.

2. Does this Advance go on indefinitely, now it is once started?

Answer. Not as a promotional program. It was launched in 1948, to continue until May 31, 1952—a four-year plan with a four-point program.

3. What are these four points?

Answer. You will find them summarized in one word each, on the four steps forming the base of the Advance emblem at the top of page 21.

(To be continued)

AFRAID OF SHADOWS?

February 2 is Groundhog Day, as everybody knows. As to the thoughts and emotions of this traditional animal as he emerges from his winter sleep, we cannot speak with authority. But shall we give a guess that the bigness and brightness of the world frighten him—especially the unknown quantity, his shadow. So he retreats at the sight of it, feeling maybe that withdrawal is better than getting involved in something new and strange.

Are we, too, afraid of shadows? Today's world has plenty of them. But Christian women are not accustomed to withdraw. Rather let us step boldly into the sunlight, ready for action. And the higher the sun, the shorter the shadow!

THESE WOMEN LOST THEIR FEARS

At an outdoor Thank Offering service one Sunday morning in Southeast Africa, the native leader and the missionary invited the waiting crowds.

Said the leader, "Before we offer our substance to the Lord, we must first offer ourselves. We invite you who are bound by fear and demons to bring your charms and fetishes, put them here to be burned, and give yourselves to God."

From the crowd stepped a woman carrying a bundle the size of two bushel baskets. She laid it down and knelt, sobbing quietly. One by one others came, put down their burdens and knelt. As they prayed, one of the men touched a match to those "burdens," and charms and fetishes went up in flames. Before the smoke had died away there was a smile and a heavenly shine on the faces of those who knelt.

—VICTORIA LANG, *missionary, Inhambane, Southeast Africa.*

INTO A FRIENDLY WORLD

This Young Woman Found It So, Through the Doors of a Local Church

"One morning, lonely in a strange town, I turned a corner and came upon a church, its doors wide open, the organ playing.

"Inside, the service was just beginning, and somehow there I felt at home—not lonely at all, but as if I were joining in something worth while—so that when the last hymn ended, I was really sorry.

"As I walked out, however, someone came up to me. 'Excuse me,' she said, 'but isn't this the first time you've been here? We'd all so like to meet you.'

"Then, all at once, I had friends in a town I'd never seen before—real friends. One of them invited me home to dinner—all of them made me feel welcome and happy.

"Ever since then, in churches all over the world, I have made friends—people who have no use for pretense; who have the strength to stand fast.

"These people gather in church, every Sunday, because they find fresh strength and peace of mind."

—OLVETA CULP HOBBY, *commanding officer of the WAC, World War II.*

"We have to make of the church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions, and in the home."

—World Council of Churches, Amsterdam, 1948

PRAYER: "Shine forth, O Light, that we may see,
With hearts all unafraid,
The meaning and the mystery
Of things that Thou hast made:
Shine forth, and let the darkling past
Beneath Thy beam grow bright;
Shine forth, and touch the future vast
With Thine untroubled light."

—WASHINGTON GLADDEN

The Methodist Hymnal, No. 391, stanza 3

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

DEAR FRIENDS:

This open letter to you—and to all leaders of the Woman's Society and Wesleyan Service Guild with concerns in these areas of Christian responsibility—brings a *"Call to Action in 1951."* The suggestions and recommendations on pages 26-28 were made to you by the Woman's Division at its annual meeting in December. It is especially important that you note the following suggestions for your consideration:

1. *Why not call a meeting of your Committee on Christian Social Relations and Local Church Activities to study these suggestions as soon as you receive this issue of* THE METHODIST WOMAN?

2. You may want to order at once copies of the new *Activities for 1951* for the use of your committee and other interested individuals in your Woman's Society or Wesleyan Service Guild. (Watch back cover of THE METHODIST WOMAN for release date.)

3. It is important to remember that the major emphasis of the program of Christian Social Relations and Local Church Activities for *1951* will be the same as for *1950*, namely:

(a) Continued promotion of the National Citizens' Roll Call of Methodist Women.

(b) Alcohol Education for Church and Community.

(c) Family Life and the follow-up of the Midcentury White House Conference on Children and Youth.

(d) Continued emphasis on Human Rights.

(e) United Nations.

4. The *Officers' Letter File* for 1951-52 will appear in the April issue of THE METHODIST WOMAN. It is important that you urge all members of your committee to subscribe at once to THE METHODIST WOMAN, to enable them to have full access to suggestions related to our responsibility in the year ahead.

5. Page 26 brings to your attention excerpts from the statement and recommendations of the Woman's Division on "The Midcentury White House Conference and Family Life." This statement and the recommendations are related to the total responsibility of the Woman's Society and Wesleyan Service Guild and call for a fully integrated effort by all local officers. The following recommendations from the Woman's Division should help to get a promotional plan under way: "The Woman's Division recommends that we shoulder our full responsibility in the follow-up of the White House Conference. It is suggested that the Secretaries of *Christian Social Relations and Local Church Activities, Spiritual Life, Student Work, Youth Work,* and *Children's Work* be charged with the responsibility of spearheading and promoting this emphasis."

6. You may want to place your order at once for a copy of the "Findings from the Midcentury White House Conference" that will be published in *Survey Magazine,* January, 1951. Reprints will be available at fifteen cents per copy from Literature Headquarters.

7. *How We Make Our Foreign Policy* is the title to a new leaflet (free for postage) available at Literature Headquarters. This leaflet may well provide helpful background for discussion groups of the local church and circle meetings or extra sessions of the Woman's Society or Guild.

8. As these pages go to press, the Woman's Division has just elected a new Associate Secretary for the Department of Christian Social Relations and Local Church Activities to succeed Mrs. Eleanor Neff Curry, who resigned recently. The newly elected secretary, Mrs. C. A. Bender, is already well known to most of you, since, for the past year, she has been the Official Observer for the Woman's Division at the U.N. She begins her new duties on January 1, 1951, but she will continue to carry the U.N. responsibility. Mrs. Curry will continue for the time being as the staff representative in Washington on a part-time basis, charged with the responsibility of securing legislative information to be channeled to the Woman's Society and Wesleyan Service Guild.

9. Finally, may we call your attention to the *Eleventh Annual Report of the Woman's Division.* In a few weeks you may be ordering it from Literature Headquarters (price, fifty cents). As you turn to the annual report on Christian Social Relations and Local Church Activities, you will find these words that may be pertinent for these days:

"O for a faith that will not shrink" in these days when so many people walk the earth with torn bodies, warped minds, and oppressed souls! The spirit of the Christian Message clothed in any language or culture is the world's hope. The Christian Church must be called to a new awareness of the great social issues that face peoples of every land. Destruction is easily wrought. To "rebuild a ruined city" takes more than the cost of a bomb! *It takes a power that can uproot fear from the hearts of men.*

Sincerely,

THELMA STEVENS

DOROTHY WEBER

Secretaries of the Department of Christian Social Relations and Local Church Activities.

THE MIDCENTURY WHITE HOUSE CONFERENCE AND FAMILY LIFE[1]

More than five thousand citizens of this nation, from the forty-eight states and territories, together with 275 international observers and representatives from fifteen voluntary agencies and seven governmental agencies from other nations, came together at the Midcentury White House Conference on Children and Youth, December 3-7, 1950. Among this number there were representatives of approximately forty Protestant church agencies. There they appraised the nation's greatest resource—its children and youth—placing emphasis on the emotional and spiritual aspects of the child's personality development.

The conference, coming as it did in the midst of an acute international crisis, reaffirmed our faith in the worth of each individual child and of the right of each child to grow up in an environment which contributes to the development of healthy personality. The members of the conference called upon the citizens of the nation to work for the elimination of the pitfalls which stand in the way of the development of healthy personalities.

"Overprotection, overindulgence, squalor, bad housing, illness, prejudice and discrimination, lack of good schools, and shoddy moral standards that deny to youth any spiritual foundations for life" are some of the obstacles that stand in the way of attainment of the goal set by the conference.

The Christian's responsibility around the world is also brought into greater focus as it relates to these same needs for all the world's children and youth. This focus has been increasingly clear as the nations of the world have worked through the channels of the United Nations in meeting these needs.

We recognize the family in the United States and around the world as the primary unit for the development of the emotional and spiritual qualities essential for the citizens of this age. The grave issues confronting the world's families vary in the face of changing patterns. Pressures of social change in family life have grown out of the increasing demand for the implementation of the basic principles of the Universal Declaration of Human Rights for women and children, as well as men. These changing patterns in other lands are illustrated by the new concept of the individual in the family unit of India and other countries of Asia, polygamy in Africa, and family problems confronting millions of unmarried women of war-torn Europe.

We believe the church must make every effort to find ways of giving guidance to strengthening family life, and ways of helping children of its families and of its community to develop that inner stability, maturity, self-discipline, and creativeness which responsible Christian citizens must have in these days.

The "Findings of the Midcentury White House Conference on Children and Youth" will offer to Christians information and guidance that may be used and adapted by the Woman's Division of Christian Service in its program of education and action recommended to the local Woman's Society and Guild, as well as in the program emphases of the agencies of the Woman's Division of Christian Service in the United States and other lands.

We therefore recommend the following program of action:

1. (a) Methodist women should acquaint themselves with the follow-up materials of the White House Conference and cooperate fully in plans of the state and local community for constructive implementation.

(b) Women in the local societies should see that exceptional children and youth from low-income groups are put in touch with agencies that will provide training opportunities commensurate with their abilities; and our women should become acquainted with agencies of the Woman's Division around the world that give this kind of training opportunities.

(c) Methodist women should give increased attention to the needs of migrant families at the following points:

(1) Provide fellowship and spiritual enrichment through opportunities in the local church.

(2) Integration into the community.

(3) Adequate educational opportunities.

(4) Safeguards for working conditions.

(5) Regulation of transportation.

(d) We are greatly impressed by the full participation of youth in the White House Conference, and urge women at the local, district, conference, and jurisdiction levels to include youth in all planning which involves youth and children.

(e) Women in conferences should promote permissive legislation at the state level which will enable the proper authority to act in emergencies to meet the needs of children and youth with special concern for the public schools.

(f) *Special provision should be made for including a major emphasis on "The Findings of the White House Conference" at all conference, district, and subdistrict meetings held in the winter and spring of 1951, for training local leaders for implementation of the program in the local church.*

(g) We recommend that the Woman's Division request the immediate preparation of a simple leaflet related to the follow-up of the White House Conference for the use of small societies, as well as large. (Order from Literature Headquarters when ready.)

[1] Excerpts from the statement and recommendations of the Woman's Division.

2. That we give our fullest cooperation to the plan and promotion of the National Conference on Family Life of The Methodist Church, scheduled for October 12-14, 1951, in Chicago, by:

(a) Cooperating with the district superintendent and district Advance committee in the selection and sending of the six delegates or three couples from each district.

(b) Participation in the preconference studies which are to be set up in each annual conference.

(c) Promotion of the formation of "Listening Groups" throughout the church for radio broadcasts from the National Conference on Family Life, during the sessions.

3. That we call attention to the new Approved Study for 1951-52 — "The Family — A Christian's Concern"—as a major opportunity for interpreting the needs of children and youth, as well as focusing the attention of the local church on the family. We recommend:

(a) That the "Findings from the White House Conference" be used as major supplementary material for this study.

(b) That the "Findings from the National Conference on Family Life," also, be made available as supplementary resource material for the study.

Safeguarding Our Freedoms

1. We agree with the statement of the Commission on World Peace of The Methodist Church that we must "recognize with grave concern the growing hysteria throughout the nation that is being generated by fear and suspicion.

"The very freedoms on which this nation was founded and prospered are threatened. A healthy democratic society must be a living, growing order, sensitive to the need for change. It must be one in which the voice and opinion of the minority interests and views are represented and defended.

"To break this grip of fear in the hearts of free men in this nation, we must revive both the letter and the spirit of the Bill of Rights, which have been violated by subversive witch-hunting methods of intimidation and persecution by denunciation and association.

"We believe that Christianity and American democracy are in agreement in their insistence that freedom of thought and expression are man's inalienable rights."

We deplore the distortion of truth and defamation of men in public life.

We oppose the Communist Party, its principles and its aims, but we reaffirm our belief that "the recently enacted Internal Security Act of 1950 . . . will drive the Communist movement underground; that it will tend to stifle creative political, economic, and social thinking; that this Act represents a departure from the American principle of freedom of belief, expression, and association. . . .

". . . We commend the suggestion that an independent nonpartisan commission of distinguished citizens be created to study the whole relationship of national security and individual liberty."

Cloture

2. In order to prevent a recurrence of a filibuster which keeps important measures from coming to a vote in the Senate, we again urge the leadership and members of the Senate to change the Senate rules so as to permit the limitation of debate by a vote of the majority of the senators present.

Naturalization and Immigration

3. We reaffirm our support of legislation which would remove racial barriers to immigration and naturalization.

We urge the speedy congressional approval of the Walter Resolution, H.J. Res. 238, which eliminates racial barriers to naturalization.

Statehood

4. We reiterate our desire for the statehood of Hawaii, and of Alaska with adequate protection of land rights for her native citizens.

Political Campaign

5. The political year of 1950 in the history of our nation was so marked and seared with unholy and unhealthy political campaigns that the very foundation of good government is endangered. Personal slander of candidates; campaigns based on opposition to the constitutional rights and freedoms of the people; the stirring of racial and other hatreds and intolerance, causing untold suffering to the hater and hated and producing scars that will take years to heal; financial contributions to campaigns that hamper the freedom of the winning candidate to serve the wider interests of the community—give us grave concern.

We call upon the Woman's Division to denounce those policies in a political campaign that cheapen our democratic processes of government and arouse hatreds and divisions in our nation, thereby giving rise in other lands to doubts as to the reality of the democracy in this nation.

Alcohol Education

1. We concur with the statement of the former Home Missions Council which protested the advertising by the Alaska Broadcasting Company of hard liquor over seven radio stations in Alaska, and the further programs of this kind contemplated in both Alaska and Hawaii.

We urge Methodist women to express their disapproval to (1) Hon. Wayne Coy, Chairman, Federal Communications Commission, Washington 2, D. C.; (2) Judge Justin Miller, National Association of Broadcasters, 1771 N Street N.W., Washington 6, D. C.; (3) Senator E. C. Johnston, Chairman, Federal Communications Commission, U. S. Senate, Washington, D. C.; (4) William J. Wagner,

Alaska Broadcasting System, 830 Securities Building, Seattle 1, Washington; (5) Frank Stanton, Columbia Broadcasting System, 485 Madison Avenue, New York 22, N. Y.

2. In view of the fact that alcoholic beverages are being distributed to young men in the armed services and in training centers, we recommend:

(a) That members of the Woman's Society of Christian Service acquaint themselves with the practice of distribution, sale, and consumption of alcoholic beverages in the army camps and training centers by visiting those located in near-by communities.

(b) When facts indicate need for such action, we further recommend that local women protest the current practice to their respective representatives at Washington, D. C.

Peacetime Conscription

In these days of emergency, the Woman's Division of Christian Service urges that adequate training be given to those taken into the armed services under the Selective Service Act. At the same time, attention is called to the fact that the Woman's Division of Christian Service has always been opposed to any form of peacetime conscription.

World Crisis

"The hysteria of the press and radio, the heated accusations and angry voices of conflicting interests and ideologies must be met by quiet reasoning and patient understanding counsel on the part of thinking Christian citizens, who are not afraid to put right above might.

"Christians should lead in helping our nation to reassert the moral leadership it once held in the eyes of the world. Our own Methodist Church and the larger church should lead the nation in an awakening to the primacy of moral responsibilities in national and international areas even as it guides the individual in his personal attitude and conduct.

"Christian conviction must express a firm determination to negotiate and to refuse to admit the doors are ever closed to the peaceful solution of the world's differences. For the allaying of the fears of the world, Christian citizens should ask their governments to show this determination in considering negotiations on the China entanglement in the present Korean crisis.

"In our own nation we should urge added support and emphasis upon the United Nations as the chief instrument of our foreign policy.

"Believing that the United Nations will ultimately be able to help Korea achieve a united and independent country, we urge, as an expression of our Christian concern and fellowship for suffering peoples everywhere, that we commit ourselves to the following plan for Korea:

"First, that the church undertake a greatly expanded missionary program, to the extent of a significant personal sacrifice on the part of the Christian people of America.

"Second, we insist that our government, working through a greatly expanded United Nations Technical Assistance program, cooperate with Korea to achieve there a program which will be a demonstration 'to the peoples of the world of the creative and productive possibilities at the command of the United Nations.'

"Third, that we undergird these programs with a great spiritual emphasis:

"(a) By prayer.

"(b) By individual Christians participating at every point.

"(c) By the leadership of the church making it a major concern.

"Such a program would be a significant witness to the world that the teachings of Christ provide the way of life. . . ."

In the light of these resolutions there are two important things which women in your church may want to do:

First—Help to get discussions started in the church or town about the role of Christian ideals in solving the difficult problems that face the world today. Perhaps the whole church might like to find a good discussion leader and spend an evening discussing these questions. Or perhaps there might be relief for troubled hearts in getting a group of women together informally for prayer and discussion.

Second—Stimulate your Woman's Society and church to make a real study of Korea's needs, and ways in which the church and the United Nations are planning to help with them. This discussion and study will be most helpful if it concludes with each individual asking himself the question, *What part can I take in this?*

Vocational Rehabilitation

We urge the Senate and House to enact a bill reviving a vocational rehabilitation program for the disabled veterans of World War II to meet the urgent need of disabled veterans of the Korean War.

Help for Korea NOW

Cash labeled Korean Relief may be sent as Cash for Supply Work through regular channels of the treasurers. By this method the money will reach its destination in the quickest way possible.

Korea is cold *now*. Methodist women are urged to collect and send blankets and *warm* clothing of all kinds to the following depots of Church World Service:

c/o Pacific Ports Industries, Inc.
10901 Russet Street
Oakland, California

3146 Lucas Avenue
St. Louis 3, Missouri

214 East 21st Street
New York, N. Y.

New Windsor, Maryland

WESLEYAN SERVICE GUILD NEWSLETTER

MARION LELA NORRIS, *Secretary*

They Sought Him Together

Did we hear correctly? For four successive Monday evenings a church was filled to capacity by women attending a mission study class! Yes, that actually happened. The sanctuary, balcony, and a classroom of the Hayes Barton Methodist Church, Raleigh, North Carolina, were filled by the 360 women who attended a course sponsored by the Wesleyan Service Guild of that church.

When a small group of thirty busy working women can accomplish this, we may profitably seek the factors which made this course a reality and carried it through to a successful conclusion. First was a vision of what might be done and faith that it could be accomplished; faith sufficiently deep and strong that obstacles were removed before they developed. Next came the untiring work of a small committee which during a period of four months planned, organized, and promoted the course. Essential to its success was the teacher, Mrs. E. I. Terry, who had superior qualifications through her personality, broad education, previous work experience, special study for this particular course, and her own Christian experience.

Last June the executive committee of the Guild assured their prospective teacher that if she would lead the course on "Corporate Worship" they would fill the church for her. Recognizing the ability of the teacher, the Guild wished to share her services with the churches within commuting distance of Raleigh. A form letter was sent to the presidents and the secretaries of Missionary Education of fourteen Woman's Societies of Christian Service and five Wesleyan Service Guilds. The letter pointed out some of the problems and stresses of our times which made it necessary for us to seek His guidance through corporate worship. Information was given regarding the qualifications of the teacher, and an invitation was extended to join the study course.

Several weeks later posters for use in their churches were mailed to the same persons. The posters, designed by a member of the Guild, carried a picture of the teacher and other pertinent information. Stamped post cards with the teacher's picture were then sent to each secretary of Missionary Education for mailing to the individual members of each Woman's Society and Guild. Newspaper publicity was released prior to the date of the first class session. Each church appointed local committees to publicize the course, arrange for transportation of their members, and follow up on absentees.

The sponsoring Guild appointed various committees from its own membership including publicity, hospitality, registration, literature, and browsing table. Much planning went into preparation for the worship service for the first night. It was felt that this should be not only a demonstration of methods that could be used in other worship services, but that it should create attitudes of worship as an appropriate setting for the course.

As the course progressed, similar worship services were developed for each session. These included the use of carefully planned worship centers, candle-lighting services, interpretation of selected pictures, choral readings, and musical interpretations. The feeling of the class toward these services was expressed by two members. One said she had never realized before that God could be worshiped in so many ways. Another stated that she felt almost too tired to come to the meeting, but that she went home calmed, rested, and strengthened for her future tasks.

In spite of the large enrollment, there was a surprising amount of group discussion. Class participation was also provided through group demonstrations of family worship and worship through prayer. Class members also accepted individual assignments; read the text, Maude White Hardie's book, *We Seek Him Together;* and used the free literature which was distributed.

The course met the requirement for special Jurisdiction Recognition for each of the eighteen participating groups. It was also approved by the Board of Education as a leadership training course, with course credit cards being issued to the 166 women who fulfilled all requirements.

Statistics can become meaningful when viewed through the experiences of this class. No one would attempt to measure the gain when representatives of fourteen churches, varying in size from small rural churches to a city church with approximately 3,000 members, learned to worship together. Why do we worship? That question could be answered by the members of one society who made four round trips of forty miles each. Perhaps the eleven members of a small rural church would give different explanations to the five members of their society who were unable to attend.

How can we worship? Each of the 360 women would doubtless give a different answer. All, though, would agree that their individual spiritual life had been enriched and

that worship now had a new meaning for them. One woman expressed her reaction by saying her personal devotions had become more meaningful and family worship would doubtless develop. Another said she hoped her society would never again have only "opening devotions," but that the entire meeting would be truly worshipful.

One person said, "Do you know, the whole town is talking about the thing that is happening in this class." As evidence of this, representatives from two different denominations visited the class feeling they would receive information and inspiration for their own programs. The class was visited by thirteen persons residing in other towns and states.

Results of such a class cannot be enumerated. Additional comments of class members can, however, indicate its value. "How I hope that prayer groups can be established in our society!" "That class makes me ashamed of the type of missionary education we have had in the past. It will stimulate us to better future effort." "How I wish this class could continue. It has been so helpful to me that I wish we might have additional sessions." "How can we do this same thing again?" "This class has meant more to our church than anything that has happened in years. It has truly been a revival for us." "As individual women we can never be quite the same again after having shared in this experience."

This class not only sought Him together, they found him. No one can predict what the results will be. Time alone will give the answer. The Hayes Barton Guild has already had another joint meeting for the entire group. They met again in December when Dr. Russell L. Dicks, author of our program material for that month, was guest speaker. Friendships started during the class period were strengthened during the social hour planned by the Woman's Society of Hayes Barton Church.[1]

[1] Anyone interested may secure further information about procedure and advance publicity by writing the Guild Office.

WHO?

Who went to Puerto Rico as principal of George O. Robinson School last September?

Department of Visual Education, Board of Missions and Church Extension

Miss Maude Hall

Miss Maude Hall of Texas Conference, graduate of Texas University, M.A. in English and journalism, attended the Jurisdiction Guild Weekend in July, 1950. She learned there of the immediate need in Puerto Rico for a well-trained, experienced teacher. She talked with the personnel secretary, and talked with her God. She felt the definite personal call, and said, "Lord, send me."

Less than three months after the Guild Weekend she was at work in her new post.

?

Which Guild member who reads these columns will answer this call?

"A commercial teacher, between twenty-three and thirty-five years of age, with an A.B. and state teacher's certificate in commercial subjects, methods and experience in teaching, shorthand and typing, to head up a commercial department in the secondary school and also the junior college for both boys and girls. A knowledge of Spanish not necessary, but interest in and ability to learn a new language are important."

Spiritual Life Cultivation

"In prayer you align yourself to the purposes and power of God, and he is able to do things through you that He couldn't otherwise do. For this is an open universe, where some things are left open contingent upon you doing them. If you do not do them, they will never be done. So God has left certain things open to prayer—things which will never be done except as we pray. It is not a closed universe, but one open to the praying heart."

—E. Stanley Jones

The World Day of Prayer

Friday, February 9, 1951

Theme: *"Perfect love casts out fear."* —I John 4-18.

Christians, in this turbulent world of today, let us come humbly and unitedly to the altar of God—to pray. Let us worship and bow down before the Lord our Maker, whose love alone can cast out the fear in our hearts and minds.

PRAYER CHANGES THINGS

We kneel, yearning for peace in our distraught minds, and peace among the nations; we rise, knowing each one must pay a price for peace.

We kneel, yearning for unity in the church—Christ's body; we rise with will to do the deed we left undone.

We kneel, blinded with pride of race and culture; we rise, scales dropped from eyes, enabled to see strength and beauty in all.

We kneel, wrapped about with personal grievances; we rise, filled with gratitude for gifts of God everywhere about us.

We kneel, in fear; we rise with faith.

Today, at God's altar, let us take off the defeating robes of division and put on the shining garments of our oneness in Christ, the warp and woof of whose cloth are faith and love.

A Woman of Distinction?

A GUILD MEMBER SHARES HER EXPERIENCE ON ONE OF THE GUILD EMPHASES FOR THIS YEAR

As a Wesleyan Service Guild member I have become concerned over the possibility that Guilds will avoid discussion of the alcohol emphasis for this year, because it is a controversial subject. Many people even within the church hold different opinions on the subject of alcohol and its use.

In the hope that my experience over the years may throw light on the matter for someone, I am setting it down.

First, I should like to refer to the eighth chapter of Paul's first letter to the Corinthians, which concludes, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I think this entire chapter is relevant to the problem.

My own experience started with a doctor's prescription, advising daily cocktails as a cure for nervous tension. May I state that this doctor is reputable, even outstanding.

I started to have a cocktail with my lunch and was usually accompanied by another girl who worked in the same office. She kept me company in having a cocktail, though expressing regret that her doctor had not prescribed it.

Over a period of time I came to realize that the prescription was not helping me, and decided not to follow it. My companion, however, had come to the place where she was drinking so heavily at lunchtime that she eventually lost her job.

That is what Paul's reference to the influence of one person on a weak brother will always mean to me. I think we all have a tendency to underrate the influence we have on others.

Then I should like to raise this question with those who see nothing wrong with moderate social drinking. How does what you spend on this habit compare with your pledge to your Guild and with your church offering on Sunday?

As I have thought about this question during the years, I have decided that the abundant life as Jesus describes it includes many things which are incompatible with the drinking habit. Almost any constructive hobby involves skills and precision of movement which are affected by drinking. The more we notice what is going on around us, the fuller life is, and drinking certainly doesn't help perception.

As to the talk of tension and the need to reduce it, I agree that this is a widespread problem. However, it has become my experience that when I start the day with a very brief devotional period, tension does not develop in me. I feel steady and able to cope with whatever comes along. Lent would be a most appropriate time to begin this practice, using the fine devotional material prepared especially for this season.[1]

Reality in prayer develops with practice, just as any skill does. Surely we would all do well to draw more on the power available to us in the practice of the presence of God.

Another suggestion I have is that each Guild member should obtain a copy of the *Book of Worship* for her own use. In it there is a service for the dedication of a home. When I moved into a small apartment with a friend of mine, we asked our minister to dedicate our home for us. We have found as a result that there are many things we don't want to do in it, and one of them is serving cocktails. It is easier to reach God in prayer there, and harder to lose our tempers or say unkind things about others. What a wonderful thing it would be if every Guild girl living alone in a tiny room would ask her minister to perform this service for her! In many cases I think the loneliness which leads to drinking would disappear.

I think, too, we could take a leaf from the book of Alcoholics Anonymous with profit. One of their practices is to carry a book of phone numbers of other members who can be called at any hour of the day or night when temptation is too great to bear alone. Oh, if we could all see the needs right around us and make ourselves more available to each other, the warmth of the resulting fellowship would keep shy and lonely people from the unhappiness and frustration which leads to drinking.

I feel that people who cannot make a distinction between their feeling for a person and their distaste for his bad habits (and there are many in the church) are part of the problem. What the drinker sees when he looks at these people is their intolerance. He ties this up with the fact that they do not drink, and he keeps on drinking.

The reasons people drink are often deep reasons which they may not even recognize themselves. What they need more than anything else is the approach of understanding and loving hearts and enough examples of true Christian living, with all its joy shining through, to make them believe there is a better way of life than the one they are pursuing.

[1] *Fellowship of Prayer*, by Dr. Frederick K. Stamm. Order from Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. (Price, 4 cents each.)

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

Himself, the Center

The following program was prepared by Mrs. W. A. McCracken, vice-president, Southern Illinois Conference Woman's Society of Christian Service, and directed by Mrs. Bougness of Greenville, Illinois. It combines *Himself, the Center*, by Maude White Hardie, from the Commitment Service at the Cleveland Assembly, with excerpts from *The Watchword Is Advance*,* by Mrs. Albert G. Parker, Jr. (see *Ceremonials for Special Days*,* p. 89).

When used as a Commitment Service in the Southern Illinois Conference School, the only properties were a ten-foot white cross and spotlights so placed that the cross threw three shadows on the wall behind it.

Those giving the Choral Reading—preferably twelve to twenty women—are divided into two groups, High Voices on one side, Low Voices on the other. They enter from the rear, wearing choir robes, as a soloist sings "Jesus Calls Us." The last stanza is sung by the women as they reach the platform.

A second group of women, representing foreign countries and areas of service in the United States, wearing appropriate costumes, enter during the solo singing of "From All the Dark Places," approach the cross, and kneel before it. The women on the platform extend their arms toward these as they advance, and then turn to the cross in appropriate poses.

HIGH VOICES: In the beginning God created
The heaven and the earth . . .

LOW VOICES: So through the ages God is still creating:
And all through His creation, there is order—
Order: with love—and joy.
Order: with movement—forward, outward, upward,
Like a great wheel in steady revolution,
Turning and changing; not again the same —
For God's way is an ever-changing pattern.
While at the center, never changing, is Himself.

HIGH VOICES: In the blind chaos wrought by little men
Whose eyes see darkly and whose thoughts run wild,
The center still is there: order —and love—and joy.

LOW VOICES: Our call is to a fellowship of love.
A fellowship of love that makes things change:
So greatly caring, that our love transforms
To more abundant life, the lives we touch.
For at the center always, love supreme, there is Himself.

HIGH VOICES: Our call is to a new joy in the task.
Not the task, new; but light to make it shine
In a new way.
Open our eyes to see
Nothing as unimportant because small
Nor repetition as mere drudgery,
While at the center always, spring of joy,
There is Himself.

LOW VOICES: Our call is to a sharing more than giving.
In our small world so closely intertwined,
We give not fully till we give ourselves.
God's own gift was a sharing with His world.
And at the center, sharing still, we find Himself.

HIGH VOICES: Here to the center He now bids us come.
Here by His grace, to stay even as we go—
Learning that true serenity of soul
Is found, not in withdrawal toward the rim,
But at the glowing center of the Plan—
Which is Himself.

VOICE I: Listen with all your mind and your heart. Think of the map of the world.

UNISON: Alaska, China, Cuba, Pakistan, Peru, Bolivia, Hawaii, Puerto Rico, Uruguay, The Philippines, Korea, Africa, Brazil, The United States of America, Bulgaria, Japan, The Dominican Republic, Burma, Mexico, The Argentine, Malaysia, Poland, Chile, India.

VOICE I: These are the lands we serve through our church.

VOICE II: All of them?

VOICE I: All of them!

UNISON: Yes! In the name of the Master we go unto the ends of the earth.

VOICE I: And thus across the nineteen hundred years and more,
Since Jesus walked the earth,
The movement has been sweeping. . . .

UNISON: Sweeping — sweeping — (*First one side and then the other repeat these words*)

VOICE I: In ever-widening circles

UNISON: Ever-widening . . .

VOICE I: With ever deeper influence.

UNISON: Deeper—deeper— (*As above*)

VOICE II: The Christian movement sweeps through all the world.

VOICE I: With ever deeper influence.

UNISON: Deeper—deeper—

VOICE I: Upon the life of men.

SOLO: "From All the Dark Places" (*Representatives of nations enter*).

HYMN: "When I Survey the Wondrous Cross," stanzas 1, 4).

UNISON: And forever the Kingdom and the Power and the Glory are the Lord's. Amen.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

On Teaching Near East Panorama

By FLORENCE HOOPER

Miss Hooper, widely traveled and recommended by Dr. Glora Wysner as an authority on the Near East, taught the courses on the Near East in several conference schools last summer. She is also the author of the *World Outlook* articles, "Portrait of a Mission," which are to be used as supplementary material for the Latin America study in 1951.

THE foreign-study textbook for 1950-51—*Near East Panorama,** by Glora M. Wysner—is of startling timeliness and urgency, politically and economically, as well as religiously. In this study the women of the Protestant churches of the United States and Canada will consider together from the missionary standpoint a part of the world which is top news from every secular aspect as well. At every crossroad church and in great city congregations, groups are coming together for this vital study of the kingdom of God on earth and also for what Mr. Brooks Emeny says is basically necessary to our times, "a well-organized program of education in world affairs." [1]

For teaching of such importance, the instructor must be thoroughly prepared. First, she must master the textbook itself, understanding its clear and telling outline and being fired by its missionary purpose. Then she must do wide and careful background reading before assuming the responsibility involved in presenting the momentous issues, which make the area covered by this study one of the most critical in the contemporary scene.

Fortunately there is a wealth of reference material. Into the 158 fascinating pages of *Near East Panorama,* Dr. Wysner, an international authority, has packed an astonishing total of information and inspiration, warning and encouragement. *A Guide on the Near East for Leaders of Adult Groups,** by Helen E. Baker, should next receive attention, for it is essential to giving form and force from the pedagogical angle. Almost equally valuable for both teacher and class is *Introducing Islam,** by J. Christy Wilson, which enlarges and supplements the textbook chapter entitled "The Cradle of Monotheism," and gives historical background to the religion which predominates in the Near East. Since a knowledge of the geography of the area is basic to clear comprehension, the large wall map should be displayed, explained, and discussed at each class session, and students encouraged to make constant use of the small editions of it to be found in each study book. The young people's textbook, *Assignment Near East,** by James Batal, is necessary for adult classes as well, since it sets forth in more detail than is possible in *Near East Panorama* the history of Christian missions in the Near East and their present-day condition and importance.

These tools should be used and reported on by the entire group. But the teacher herself, and her selected helpers, must go much further. Page 167ff (Appendix V) of *Near East Panorama,* and page 40 of the guide contain excellent bibliographies. I suggest reading at least one book on the economic and social situation today, such as *Arabs, Oil and History,* by Kermit Roosevelt; one on the history of the Arabs, such as *The Arabs, A Short History,* by Philip K. Hitti; one on Palestine, such as *Palestine Is Our Business,* by Millar Burrows. The Koran should be scanned in English translation, for it is the very cornerstone of Islam.

The teacher should make a clipping book, and encourage her class to do likewise, from the continuing state of day-to-day references to the Near East to be found in newspapers, magazines, and all sorts of periodicals, both church and secular. THE METHODIST WOMAN and WORLD OUTLOOK are invaluable, both for current articles and for their book and pamphlet lists covering Near East subjects.

Audio-visual aids are available and of good quality: "South of the Clouds," a 16 mm. sound film; "A Christian Witness in North Africa," colored filmstrip prepared by Dr. Wysner (see THE METHODIST WOMAN, November, 1950, page 33).

I have found much help toward understanding Near Eastern people, their religion and their problems, from reading *The Arabian Nights.* In many respects, the old storybook is as true now as in the days of Haroun al Raschid. A modern novel is *The Unveiling,* by Grace Fisher Payne (Westminster Press book of 1950). Watch best sellers and other current books for pertinent material.

Living Issues, a booklet obtainable from the Board of Foreign Missions, Reformed Church in America, 156 Fifth Avenue, New York 10, New York, gives telling side lights on Moslem thought patterns. Have a Sunday-school teacher give a good review of it for your class session. *Living Water,** a play in three acts (available through the Friendship Press), is too complicated for dramatic

(Continued on page 43)

[1] *American Library Association Bulletin,* July-August, 1950: "A Marshall Plan of Ideas."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

Our Campus Homes

By MRS. T. OTTO NALL, *Vice-President, North Central Jurisdiction*

If you are a secretary of Student Work and live near a college campus, what are your opportunities for Christian service to the students on the campus?

College students are busy folk, yet many of them long for a contact with the people in town—a home where they can feel free to go when the going gets rough. Such is the purpose of the Wesley Foundation, and you can help the director. Yet many campuses, where there are Methodist students, do not have Wesley Foundations. This is where the secretary of Student Work comes in. She can provide such a home away from home.

How can she make the contacts? With the help of the pastor of the local Methodist church near the campus, she can sponsor a tea or dinner for Methodist students at the beginning of the year. This should be a lovely affair, with all the care and planning of a private party.

After this acquaintance party, the secretary and her committee might follow up these contacts with smaller parties in the homes. In this way she can soon find the students who are lonesome and need that home away from home, which the local Methodist group can provide.

If there are students from other countries in your community, they are your responsibility as a Christian and as a citizen. Show them what we mean by democracy and by Christianity. A Buddhist student from China was recently baptized at a lovely candlelight service in one of our Methodist churches. After the service he told the secretary of Student Work that the reason he had become a Christian was because of the example of Christian living he had seen in the homes of the church members. The members of that church were real missionaries.

At the beginning of each school year the secretary and her committee, working with the chaplain and the dean of the near-by university, invited all students from other lands to a tea in one of the lovely homes of the congregation. These invitations were hand written on lovely stationery, with a self-addressed post card enclosed for reply. Many students new to Western customs do not know how to accept an invitation. These invitations were followed by a personal telephone call or visit. On the day of the tea, members of the church, husbands and wives, called for the students in their cars. After a drive around the community, they were the hosts and hostesses to the students at the tea, introducing them to other members of the church and other students from abroad, as well as American young people.

The sponsoring couple (always have the husbands accompany their wives, as many students from other lands would misunderstand a party sponsored by women) then followed up the tea with an invitation to dinner, a concert, or a smaller tea in their own homes. They ascertained the needs of each student and helped him to feel that their home was the student's home while he stayed in America.

Methodists need to realize that there are three kinds of students coming to America for study. The Christian student who should be asked to speak in our churches and our Woman's Societies. They should be given carfare and a small honorarium, for many need extra money for unexpected expenses. These students can easily become a member of the household because of the bond of Christian fellowship.

Then there is the non-Christian student who is anxious to know more about American life and to see democracy and Christianity at work. They will be happy to come to our homes, but hesitate to attend our Christian churches. Our contacts with them should be on the social level. These students are our missionary opportunity, but we need to be adroit and diplomatic in our approach. Our Christian message needs to be preached in actions instead of words.

The third type of student coming to the United States is the non-Christian student who comes to America to study only. He is not interested in getting acquainted with Americans. Because of religious taboos or fear of breaking caste he avoids all social contacts, except with other students of his own country. He is often timid and afraid, or does not speak English fluently. He needs our help the most. He is the hardest to reach. It takes all of our Christian courage and faith to win his confidence. But here is our greatest missionary opportunity. Many times from this group come the leaders of their country. How much they need to understand American democracy and Christianity.

Our greatest missionary opportunity today lies at our doorstep —within the lives of the young people of our own community, and with those young people from other countries, the potential leaders of their governments tomorrow. It is now our opportunity and our responsibility to help build a world of peace and friendship by helping them see democracy and Christianity at work in our homes and in our communities. Ours is the challenge! Shall we accept it?

It Is Important!

"WISHING will make it so" run the words from a popular song. This is not true, however, in personnel. Wishing for new missionaries and deaconesses, for hundreds of young men to enter the ministry, for workers in the field of Christian education, for all who are needed in the work of the church is not enough. It is true that we are somewhat aware of the needs when we express the hope that they may be met, but that is not sufficient. To get the job done will demand hard work and careful planning.

The committee on Missionary Personnel, no one alone but several persons together, has the responsibility for doing this job in the local church. Theirs is the opportunity to provide factual information concerning vocational needs of the church and to counsel with youth as they face vocational choices. The procedure of each committee will depend upon the local situation.The following letter, from a conference secretary of Youth Work, tells how one committee faced its task.

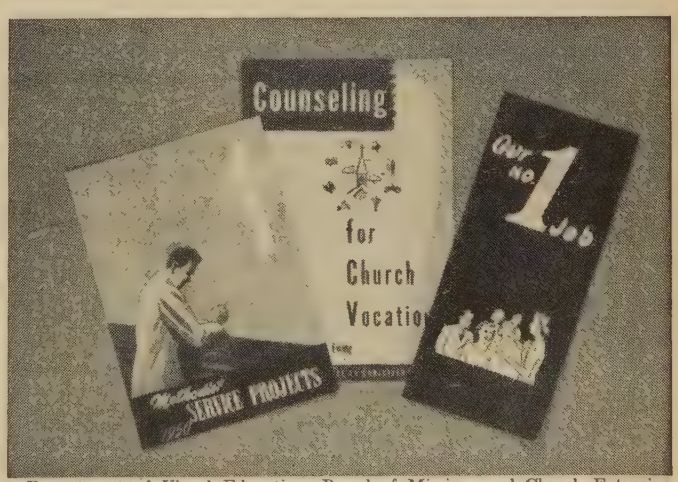
"I thought I should like to write you a little of how I feel about the work of the Missionary Personnel committee. At first I didn't see how it could accomplish the work, but all last year I could see that it would be a wonderful thing if it were worked in all the local churches. I was asked to sit in on a meeting of the committee in our church, for I am not the local secretary of Youth Work, and it was really wonderful!

"These are a few of the things we discussed. The pastor called attention to a young man who was a freshman in college last year. We had known that he was planning to be a doctor, but were surprised to learn that he had talked with our pastor about work on the mission field. I called attention to the fact that a young girl in her senior year in college was planning to go into some kind of social service and might need our help. She is in touch with the Personnel Department of the Board of Missions, and we are hoping she may attend Scarritt next year. I also mentioned that one of the most harum-scarum of our boys just beginning high school had surprised us on the way home from a one-day MYF institute by stating he thought he would like to be a preacher. The others were very much surprised, because this boy had never seemed to be interested in the ministry, and does not come from one of the families of the church. A senior high-school Sunday-school teacher called our attention to a girl in her sophomore year who asked many intelligent questions about the church and its work during the Sunday-school sessions. She reminded us we should all be alert to encourage her when we had a chance. Don't you feel, as I did, that this committee could be one of the most important in the church, and that one person would never be able to make all these contacts?

"The secretaries of Missionary Personnel, Student Work, and Youth Work talked of the place of this committee at the conference meeting, and one pastor told us that, as a result, the committee was set up in his church and it is working. So I can tell you that two committees are having results and we hope there are many more! The secretaries of Missionary Personnel and the secretaries of Youth Work in the conference and the districts are working together in making plans to help this committee in each local church."

Try it; it works!

A recent check indicates that in all too many churches this committee is not set up. In fact, some had never heard of it! The three leaflets pictured here will help the committee to know its job and develop some plans. (*Our No. 1 Job* is available from Literature Headquarters, free for postage.)



Materials for the Committee on Missionary Personnel

Department of Visual Education, Board of Missions and Church Extension

CHILDREN'S WORK

RUBY VAN HOOSER, *Secretary*

Workers With Children Need Your Help

A Message to the Presidents of the Local Woman's Societies of Christian Service

DEAR FRIENDS:

During this second month of the New Year, children in many Methodist church schools are continuing the study of missionary units that they began in January. This is especially true of the church schools that have planned additional sessions for boys and girls during the two months, following the emphasis on "The Church in Town and Country."

In these additional sessions, all kinds of vital and interesting experiences lie ahead for primary children during the next few weeks as they take part in and bring to a close the session plans of the manual, *Everywhere Churches in Our Country,** by Mamie D. Ledbetter. The same is true of juniors who will be engaged in activities outlined in the manual, *Friends at the Crossroads,** by Carolyn E. Muller.

In many communities, the secretary of Children's Work of the Woman's Society of Christian Service is already busy at her accustomed work with children in the church school, carrying forward, together with other teachers, the missionary study in which the boys and girls are sharing. This officer knows that, to help her secure the guidance and information she needs, the *World Friendship Bulletin* is published for secretaries of Children's Work each quarter in THE METHODIST WOMAN, and she always consults its pages.

Has your society elected a secretary of Children's Work, and, if so, does she have regular access to the World Friendship Bulletin in this magazine? If not, will you please try to see that this is made possible for her?

The next issue of the bulletin will appear in THE METHODIST WOMAN for March. A conference secretary, who works closely with the children's secretaries in the local church, has suggested that the president of each society in her conference *clip the bulletin* from the magazine, and put it into the hands of the secretary of Children's Work, hoping that, as soon as possible, the latter officer may subscribe for herself to THE METHODIST WOMAN.

If, as president of the Woman's Society, you will be willing to assume this responsibility for the current year, you will be helping to encourage and to keep informed the officer through whom the society will render important service to the children in your church and community.

At this midcentury we are very conscious of the problems that face the civilization of which boys and girls are a part today. As we look forward to the future, it is imperative that all children be trained to live in the ways of understanding, justice, brotherhood, and peace—the peace that should prevail in their Father's world. An active secretary of Children's Work, trained and informed in regard to the opportunities before her, will help the Woman's Society in the local church to make a large contribution toward meeting this goal.

Ruby Van Hooser

Secretary of Children's Work

* Price, 50 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

BOOK REVIEW

Early American Methodism, Volume II To Reform the Nation,[1] by Wade Crawford Barclay, Board of Missions and Church Extension; XIV+560 pp.; $3.50.

To join The Methodist Church is noble, but to inform oneself concerning the history and purpose of the church, the struggles through which it has passed, the complex issues involved, and its inspiring accomplishments is really to *know* The Methodist Church. *Early American Methodism,*[1] 1769-1844, as no other history presents the picture in adequate detail.

Volume Two—*To Reform the Nation,* is topical in treatment in contrast to the chronological presentation of the first volume. Chapter I, "Methodism and Reform," is an informing and inspiring story of the social services of early Methodism. It is reassuring to know that Methodists have always had a vision of a better society and have ceaselessly contended for it. The topics discussed range all the way from the Methodist opposition to pew renting and the social mission of the circuit riders to prison reform, temperance, labor, and interracial relations.

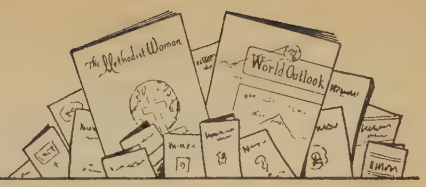
An important section is devoted to the attitudes and activities of Methodist women. In spite of strong opposition to active participation of women in public enterprises, Methodism in America opened important doors of service and leadership to women. Many of them became class leaders—a position of no small responsibility in the local society. In this relationship they helped mold and shape Methodist life. Some held important preaching posts, and often women secured homes for public worship services which frequently they themselves conducted. They began the "mite societies" which have been invaluable. In numerous places they formed "aid societies" and even founded institutions for women and children. The invaluable contributions of some of the women—notably Mrs. Thomas Mason

(*Continued on page 43*)

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
420 Plum Street, Cincinnati 2, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30



Talking Points

I want to congratulate you on the very lovely cover page of the September issue. I am certainly going to file it—it is inspiring.

—MRS. ALVIN J. KELLY,
Westfield, Indiana

The September issue of THE METHODIST WOMAN has been such an inspiration to me that I feel I must tell you about it.

The cover page truly represents the ideal Woman's Society of Christian Service member. In her face, as her vision encompasses the world and its need for Christianity, is seen serenity, friendliness, compassion, alertness, and spiritual strength. How many of just such women I have come to know and love through the work of our wonderful Woman's Society, and how grateful to God I am that there are thousands of them.

As to the contents of the magazine—from Dr. Bosley's address straight through, it's fine reading.

—MRS. FRED L. MARTIN,
Winter Haven, Florida

The paper is getting better. We copied the November cover for our worship center and used the Thank Offering service on page 14 of that issue. It was all very beautiful and worshipful.

—MRS. BERTHA SHOEMAKER,
Canton, Ohio

The December issue of THE METHODIST WOMAN is splendid. That beautiful cover and poem alone are an inspiration.

—MRS. L. P. SMITH,
Platteville, Wisconsin

Just a line to express appreciation for the December issue of THE METHODIST WOMAN. It is a very informing and helpful issue. The pages on the Advance should give impetus to go forward.

—MRS. J. D. BRAGG,
Webster Groves, Missouri

This is the first year that I have subscribed to THE METHODIST WOMAN. Already I am finding myself better acquainted with the church, particularly the work of the Woman's Society.

—MRS. BERT PIPER,
Bloomfield, Nebraska

I really like THE METHODIST WOMAN better now with all the additions to it.

—MRS. GUY BEAVER,
Buffalo Center, Iowa

Mrs. Helen B. Bourne, former secretary of Missionary Education and Service for the Woman's Division of Christian Service, and now president of the South Carolina Conference, fully realizes the importance of *The Methodist Woman* and *World Outlook* in the promotion of the total program of the Woman's Society. She heartily endorses these testimonials from satisfied readers. Quote these comments in approaching prospective subscribers. These statements are good talking points.

Nichols Studio, Greenwood, S. C.

THE METHODIST WOMAN is growing more practical with every issue.

—MRS. R. H. COLE,
Magnolia, Arkansas

I want to express appreciation for the little personal touches you have added to THE METHODIST WOMAN.

—MRS. ROSCOE C. JOHNSON,
Front Royal, Virginia

THE READERS' COUNT

Thanks to the combined efforts of secretaries of Spiritual Life and secretaries of Literature and Publications, the count totaled 18,686 on November 30. The results were both spiritual and temporal. Many new subscriptions were secured as some women got a firsthand acquaintance with the magazine.

Miss Edna Dierdorff of Goshen, Indiana, reported that eighty-one women read Dr. Bosley's article though they have only forty-seven subscribers. She added, "Hope you assign us another project sometime! It is good promotion."

Mrs. Ralph Matthews, Essex Center, Vermont, wrote: "Though we have only five subscribers, we have circulated three copies around so that I can report seventeen readers of Dr. Bosley's article."

"Nineteen copies of the September issue were circulated among the eighty-six members of Goshen Church, Wilton, Delaware, and we have a report of sixty-eight readers! Also a compliment. Miss Sarah Atkins and Miss Clara Reed wrote that they enjoy THE METHODIST WOMAN."

THE METHODIST WOMAN got around too in York, Nebraska. There were seventy-eight readers, though the subscription list is only sixty. Some readers borrowed copies, while others read the article at the city library, according to Mrs. Charlotte McAfee.

Would you like to hear more?

From Findlay, Ohio, comes the glad tidings of seven new subscriptions as a result, we infer, of the Readers' Count.

The Woman's Society of Union Church, Brooklyn, has sixty members and twenty-three subscriptions; they secured a Readers' Count of thirty-three.

Four copies of THE METHODIST WOMAN made the rounds at Ellsworth, Illinois, resulting in a Readers' Count of thirty-five!

Index 1950

This index is a hybrid. Or rather it is an index plus a method of education. In place of giving you just an alphabetical listing, we did it the hard way. Contents are catalogued by fields of work and offices. Foreign missionary articles and shorts are listed by countries, grouped according to administration, while the home missionary articles and shorts are listed by bureaus.

A

	ISSUE	PAGE
ADVANCE CLIPPER:		
Christmas Around the World (Program)	Dec.	32, 33
Christmas Family Worship	Dec.	32
Commitment Card	Dec.	33
Curtain Falls to Rise Again	May	21
EPIPHANY:		
Gift of Personality, The	May	25
My Gift	Dec.	29
Worship Service	Dec.	30
Exhibit Symbols	July-Aug.	28
MISSIONS:		
Dilles Community Center	March	23
Penang, Malaya	Sept.	21
Stanley Girls' School (India)	March	23
Visit to a Migrant Camp	March	23
Youth Work in Japan	March	23
MISSIONARY PERSONNEL:		
S O S (India)	May	21
How Can You Help?	May	21
One Hundred Percenters, March 24; May 24; June 26, 27; Sept. 24; Nov.		28
PLAYLETS:		
Mrs. Doolittle Visits Dr. Advance's Clinic	July-Aug.	25, 26
Salt of the Earth	Nov.	27, 28
Women of Scripture	May	22, 23
PROMOTION PLANS:		
"And One to Grow On" (Goals)	March	22
Chain Visitations—		
Questions and Answers	July-Aug.	27, 28
A Good Rule Works Both Ways	Sept.	22
Enlarge the Place of Thy Tent	March	21
PROMOTION METHODS:		
"And They Helped" (Poem)	Nov.	25
Every Dot a Center of Activity	Sept.	24
Hope Chest (Membership)	Dec.	29
Over-the-Hump Parties	May	23
UNORGANIZED CHURCH, THE		
Definition	Sept.	21
Growing Is Everybody's Business	Sept.	21
Oh Yes You Can (Hymn)	Sept.	22
Questions and Answers	Sept.	22
Suggestions for Visitation	Nov.	25
When the Letter Came	Sept.	23
ADVANCE PROGRAM:		
Conference Exchange	May	33
Doing the Impossible	Oct.	31
"In Christ There Is No East or West"	Oct.	31
GOALS:		
An Advance in Praying Together	April	33
Goal III	Jan. 25; Feb.	22
Goals Can Be Reached	April	32, 33
Subscription Pointers	April	33
MISSIONS:		
Japan	Feb.	23
Spiritual Renewal: Borneo, Korea, India	Jan.	24
Summer Work Project—Navajo Mission School	Jan.	24
One Great Fellowship	Oct.	31
PLAYLETS:		
The Ghost	Jan.	26, 27
Talking Candles	Oct.	32, 33
PROMOTION PLANS:		
Caravans and Caravaning—		
Reports from Conferences	Jan. 24; April	30, 31
Scoreboard	Feb.	24, 25
What's in a Name?	May	24
Chain Visitation	June	29
PROMOTION METHODS:		
It Needs Someone—	June	29
Map of Pittsburgh Conference	May	30
Opportunity Knocks	June	31, 32
Report for Year (illustrated)	March	16-19
SERVICES:		
Installation	May	31
Worship	June	30
STUDY AIDS FOR "WOMEN OF SCRIPTURE":		
Lot's Wife	Oct.	30
Figurines	Oct.	30
ADVANCE FOR CHRIST AND HIS CHURCH:		
A Study of the Church	Nov.	37
"I Love Thy Church, O God!" by Mrs. Frank G. Brooks	Feb.	9
ADVANCE GIVING:	Feb. 13, 14; Sept. 15; Oct.	12, 13
THE ADVANCE—POINT FOUR:	Dec.	6-17
How's Your I.Q.? by Muriel Day		
Money Transmuted, by Margaret Billingsley		
Saving Health, by Mrs. Robert Stewart		
You Have Helped, by Mabel Garrett Wagner		
Hostels in Malaya, by Louise Robinson		
Building With New Nations, by Lucile Colony		
More Than We Are, by Emma Burris		
Emphasis on Literacy, by Sallie Lou MacKinnon		
These Things We Have Done, by Marjorie Minkler		
Three Needs Met, by Elizabeth M. Lee		
ANNIVERSARY—TENTH:		
Cover Page	Sept.	Cover, 16
Greeting to You, A—by Mrs. Frank G. Brooks	Sept.	3
Litany, A—by Mrs. Roger A. Wells	Sept.	16
AFRICA AND EUROPE:		
GENERAL:		
A-3's—type needed	May	15
Beasts of Burden or Children of God, by Eugene Lewis Smith	Jan.	3, 4
Christian Literature and Literacy	April	16
Emphasis on Literacy—The Advance Program in Africa—by Sallie Lou MacKinnon	Dec.	14, 15
Missionaries Study in Europe	Jan.	22
ANGOLA:		
Quessua's Fifty Years—by Violet Crandall	Jan.	12, 13
CENTRAL CONGO:		
Wembo Nyama	Feb.	21
NORTH AFRICA:		
Algiers, In—by Martha Whiteley	May	6, 7
Arab Festivals—by Eva Marshall Douglas	May	4, 5
Camp for Girls	Oct.	15
Crusade Scholars	March	20
Il Maten Mission—by Mary Lawson	May	8, 9
Olives of Il Maten—by Edgar Hoyt Smith	May	3
Youth Activities in Constantine, by Mrs. Anna King	May	10, 11, 13
RHODESIA:		
Mutambara	March	20
Old Umtali—New High School	July-Aug.	16
PORTUGUESE EAST AFRICA:		
Annual Home Mission Rally	June	17
Christmas	Dec.	3
Egypt, the Wilderness and Canaan, by Ruth E. Northcott	Jan.	6
Literacy Campaign	Sept. 12; Nov.	16
SOUTHERN (BELGIAN) CONGO:		
Girl Guides	Nov.	16
No Longer—"What Is Your Tribe?" by Thelma Montgomery	Jan.	10, 11

	ISSUE	PAGE
Wedding	May	15
POLAND	July-Aug.	17

ALCOHOL:

Alcoholism at Mid-Century, by Marie Finger Bale	Nov.	8, 9
Program for Education	Feb.	26

ANNUAL MEETING:

Great Possibilities Are Becoming Realities	Feb.	4-6, 15, 33

ASSEMBLY:

Christian Faith for a World in Revolution	March	10
Committee Chairmen	April	33
Discipline of Great Religion, The by Dr. Harold A. Bosley	Sept.	4
Hotel Rates	March	25
Program Outline	April	22, 23
Spiritual Significance of the Assembly, by Mrs. E. B. White	Feb.	18
Still Talking About the Assembly	July-Aug.	4, 5
Those Assembly Findings	Nov.	42
Speakers	Feb. 19; March 9; April	21
Toward the Assembly: Suggestions for Study	Jan.	18, 19
Pictorial Report	June	2-8
Theme Hymn	April	Cover

B

BOOK REVIEWS:

Adventurers With God	Oct.	37
Books on Methodism: The Methodists of the World; Early American Methodism	Oct.	37
Burris, Emma: Appointment	June	15
Butler, Clementina: Tribute	March	15

C

Candles in the Dark (Poem)	June	31
Challenging Youth (Gladys E. Ramm)	July-Aug.	15

CHILDREN'S WORK:

Children's Service Fund, The by E. Mae Young	Jan.	34
Educating Children in Christian World Citizenship (Report of World Convention in Christian Education)	Nov.	36
Juniors Will Study Missionary Units	April	41
Missionary Materials for Children	May	38
Standing Committee	March	36
Workers for Brotherhood (Open Letter to Presidents)	Feb.	33
WORLD FRIENDSHIP BULLETINS—		
Missions:		
Bayou Country	Sept.	32
Deaconess Estelle McIntosh	Sept.	32
Hollywood Community House	Dec.	22
Indian Mission of Central Oklahoma	Sept.	32
Japan	June	22
Latin-American Social Center	Dec.	21, 22
Migrants	June	22
Planning in the Local Church	June 23; Sept. 33; Dec.	23
Materials	June 24; Sept. 34; Dec.	24
Supply Work	June 24; Sept. 33; Dec.	23
Secretaries of Children's Work—		
Things to Do	Dec.	24

CHINA AND MALAYSIA:

GENERAL:		
Continuing Witness in China by Louise Robinson	Oct.	11
Missionaries	March	14
Statement to the Church in China	Oct.	16
United Board for Christian Colleges	Sept.	13
EAST CHINA:		
Woman's Society	Nov.	19, 38
National Christian Council	July-Aug.	17
FOOCHOW:		
Women of the Church	Feb.	20
KIUKIANG:		
May Bel Thompson	June	16
NANKING:		
Ginling College	May	14
WEST CHINA:		
Chengtu—Pearl Fosnot	April 16; Sept.	13
Chungking Cable	April	16
MALAYA:		
Annual Conference	Feb. 20; June	16
Hostels in Malaya—by Louise Robinson	Dec.	11
News Items	Dec.	18
Singapore—Helen Loomis	July-Aug.	18

D

DEACONESS BUREAU (Home):		
Retirement Fund	Oct.	20, 41
Decade Quotes	Sept. 16, 20, 29, 30, 39; Oct.	36

DEPARTMENT CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES:

Approved Recommendations	Feb.	26, 27
ALL ACTION IS LOCAL—		
Conference Reports: Newark, Tennessee, Memphis	March	27
Displaced Persons Job in Wisconsin Conference	April	26
Oneness of Spirit. Southwest Texas, Missouri, Northwest German Methodist Conferences	May	26
Indiana Conference	June	27
New York Conference	Oct.	27
Central New York, North Iowa, Southern California-Arizona Conferences	Nov.	23
LEGISLATION:		
A Job to Do (FEPC)	March	29
Homes for All	April	28
America's 46 Million Children	May	28
Displaced Persons; Point Four	June	28
Program for Migrant Families	July-Aug.	30
Record of the 81st Congress	Oct. 28; Nov.	24
Looking Ahead to the 82nd Congress	Dec.	28
Information and Action; March 26; April 25; May 25; June 25; July-Aug. 29; Sept. 25; Oct. 25; Nov. 21; Dec.		25
Is Politics Your Job?	Nov.	20
Midcentury White House Conference	Dec.	26
NATIONAL CITIZENS' ROLL CALL		
Dear Friends We Are Ready (Skit)	Sept.	26, 27
UNITED NATIONS:		
Advance Without Loss	Oct.	17, 42
Children's Letter to the United Nations	April	38, 39
Demonstrating Our Faith in the United Nations	Dec.	28
Fourth General Assembly	March	28
Fifth Assembly of the United Nations	Dec.	27
How Will You Celebrate Human Rights Day?	July-Aug.	31-32
International Cooperation	Nov.	22
Is a Solution of the Atomic Problem Possible?	April	27
"Let There Be Peace"	Sept.	28
Technical Assistance Is for Merika	June	26
United Nations Workshop, A	Oct.	26, 27
We Believe in the United Nations	Jan. 28; March 28; April 27; May 27; June	26
"We Build for Peace" (Playlet)	Jan.	28, 29
Your Newspaper and United Nations	May	27
Disciplined Order of Christ, The by Mrs. W. C. Hanson	Nov.	39
Discipline of Great Religion, The by Harold A. Bosley	Sept.	4-7

E

EDUCATIONAL INSTITUTIONS, Bureau of (Home):

A Decade of Development	Sept.	12
Allen High School	Dec.	4
Bennett College, Greensboro, N. C.	Oct.	15
Eliza Dee Hall: This Is the Place by Muriel Day	July-Aug.	6
Elizabeth Ritter Hall	May	16
Harwood Girls' School	March 13; June	14
How's Your I.Q.?—by Muriel Day	Dec.	6, 7
Mather Academy: The House That Dreams Built—by Frances Peacock	July-Aug.	20
National College for Christian Workers by Lewis Carpenter	March 3; April 6, 7; Oct. 39; Nov.	17
Navajo Methodist Mission School	July-Aug.	18
Paine College	July-Aug.	19
Pearlye Maye Kelley	July-Aug.	19
Personnel Items	Jan.	21

	ISSUE	PAGE
Pfeiffer Junior College	Feb.	16
Place of Mission Schools—by W. P. Bass	Oct.	6, 7
Scarritt College—'25-'50—by Theodore Yoder	Sept.	8, 9
Sue Bennett College	Dec.	7
Wood Junior College, Progress at	Feb.	11

F

FINANCE AND FINANCIAL REPORTS:

Advance Giving Has Brought to Pass Great Things—by Henrietta Gibson	Feb.	14, 15
Conference Reports	March 40-43; June 40-43; Sept. 40-43; Dec. 40-43	
Dear Methodist Woman: Open Letter	Sept.	15
Growth in Giving	Sept.	16
"Let All You Do Be Done in Love" (Fourth Goal)—by Henrietta Gibson	Oct.	12, 13

G

Geneva, Report From—by Mrs. Frank G. Brooks	June	9
Glorious Experience, A by Glennie Weston Fuller	July-Aug.	41
Guest Editorial—by Annie G. Bailey	Sept.	17

I

INDIA—PAKISTAN—BURMA:

GENERAL:		
Building With New Nations, by Lucile Colony	Dec.	12, 13
BURMA	Jan.	22, 23, 25
INDIA:		
Bombay-Poona—Letter From I-3's	July-Aug.	16
Delhi Conference: Agra—Holman Institute, We and the Women of India	Oct.	4
Brindaban: Creighton-Freeman Memorial Hospital, We and the Women of India	Nov.	6
Delhi: Butler Memorial School—		
So That's Where Our Money Goes	May	12, 13
We and the Women of India	Oct.	4
East Punjab: Hindu Doctor and His Bible	Jan.	23
Gujarat Conference: Baroda— Evangelistic Work	April	17
Hyderabad Conference: Hyderabad— Stanley Girls' School	March	23
Lucknow Conference:		
Kanpur—Girls' High School	March	20
Isabella Thoburn College	Feb. 20;	Dec. 4
North India Conference:		
Bareilly—Clara Swain Hospital	July-Aug.	9
Sitapur Girls' School	May	14
South India Conference:		
Kolar—Ellen T. Cowan Memorial Hospital	Sept.	13
Madras—Vellore Christian Medical College	Oct.	38
PAKISTAN:		
Lahore: Lucie Harrison School	Jan. 23;	Oct. 19
INTRODUCING THE EDITOR	Feb.	3

J

JAPAN—KOREA—PHILIPPINES:

GENERAL:		
Money Transmuted—by Margaret Billingsley	Dec.	8, 9
JAPAN:		
Fukuoka—Girls' School	Dec.	4
Hirosaki—Voyage of a Bell	July-Aug.	36
Hiroshima—"The Atomic Bomb Is—"	Feb.	23
Japanese Girl on Peace, A	Feb.	30
Kagoshima—Thank You Letter	Feb. 23;	July-Aug. 37
Kobe—Youth Work	March	23
Nagasaki—Kwassui Chorus	March	14
Yokohama—		
Beginnings—by Olive Hodges	March	6, 7
Vitamins	Feb.	20
KOREA:		
News	Dec.	15
Seoul: Ewha College—		
Alice Appenzeller	March 14;	April 17
Marie Church	Jan.	24
Dr. Helen Kim	March	14
Ewha High School	June	16
Paiwha High School	April	17
Songdo	Sept.	14
This Much We Know, by Margaret Billingsley	Oct.	10, 11
PHILIPPINES:		
Women in Politics	Oct.	38
Work Camp	Nov.	17

L

LATIN AMERICA:

GENERAL:		
Latin American "Partners in Obedience," by Mrs. Paul Arrington	Sept.	10, 11
LA-3's and Crusade Scholars	June 17;	Oct. 14
Three Needs Met—by Elizabeth M. Lee	Dec.	16, 17
ARGENTINA:		
Rosario—Colegio Americano	Feb. 21;	June 17
NORTH BRAZIL:		
Belo Horizonte—Colegio Isabela Hendrix	Jan.	23
Rio de Janeiro—People's Central Institute	April 17;	Oct. 14
CENTRAL BRAZIL:		
Ribeirao Preto—Instituto Metodista	Jan. 23;	May 15
Sao Paulo	Dec.	19
SOUTH BRAZIL:		
Porto Alegre—Colegio Americano— Tribute to Ruth Anderson	June	11
CUBA:		
Beale, Elizabeth	Nov.	17
In Cuba—by Mrs. U. B. Robinson	July-Aug.	12, 13
Union Theological Seminary Caravan	Sept.	14
MEXICO:		
Normal School, Puebla	Nov.	17
URUGUAY:		
Crandon Institute	July-Aug.	16

LITERATURE AND PUBLICATIONS:

A Radiance Streaming (Field Literature on Study Themes)	Dec.	39
"Are Ye Able"	May	43
Faith for Our Time (World Day of Prayer)	Jan.	35
Forward Step, A (Bulletin to be included in "The Methodist Woman")	Feb.	35
Introductions (Books for Christmas)	Nov.	43
"Looking Backward—Thinking Forward" (Playlet)	Sept.	38, 39
Media of Introduction (Methods)	July-Aug.	43
"Seed Time and Harvest" (Catalogue)	March	39
Sign of the Sedulous S	April	43
Tested Teamwork (What One Society Did)	Oct.	43

M

Marchant, Miss Elizabeth, Welcome	Sept.	2
Maintenance of the Way—by Howard Stickland	July-Aug.	14

MEDICAL WORK, Bureau of (Home):

Bataan Memorial Methodist Hospital	June	12, 14
Brewster Hospital	Feb. 17;	June 12
Maynard-MacDougall Memorial Hospital	May 17; June 12; Sept. 14;	Oct. 39; Dec. 39
Newark Hospital	Jan. 21;	June 12
Rose Gregory Houchen Settlement	June 12;	Oct. 16; Dec. 18
Seward Sanatorium	July-Aug. 34;	Sept. 30; Nov. 18
Seward General Hospital	June	12
Migrants—A Major Rural Need	April	4

MISSIONARY EDUCATION:

Church at Work, The—by Maryat Lee	Jan.	31
Audio-Visual Aids for Approved Study Themes—by Harry Spencer	Nov.	33
Corporate Worship	Dec.	36
Creative Reading (Supplementary Material)	July-Aug. 22,	23
Field Literature—by Mrs. Harman Clark	Sept.	29
Music in Missionary Education, by Louise Crane	April	35
On Curiosity (Presentation of Study Themes)	June	35
Summer School Opportunities	May	39-41
To Local Secretaries	March	31
Toward a Christian Community, by Estelle McIntosh	Oct.	24
Women of Scripture—by Ethelene Sampley	Feb.	29

MISSIONARY PERSONNEL:

Accepted Candidates, 1949-1950	Sept.	19
How Can You Help?	May	21
Missionaries in Training (LA-3's), by Earlene Hamel	Nov.	15

	ISSUE	PAGE
S.O.S.—by Betty Fairbanks	May	21
You May Quote Me	Nov.	38
N		
ational Council of the Churches of Christ in the U.S.A.—by Elizabeth M. Lee	Nov.	12, 13
O		
RGANIZATION AND PROMOTION:		
Advance and Arithmetic, by Mrs. R. M Howell	Feb.	28
Birthday Celebration, Reports of	Sept.	20
Birthday Resolutions	Oct.	29
District Members	Oct.	29
Education and Action Card for Goal II	Jan.	30
Epiphany	Jan.	30
Growth, Check on	Sept.	20
Husbands as Honorary Members	Jan.	30
Inside Story of Caravaning, The	March	30
Lengthen and Strengthen (Follow-up Plans)	March	30
Little Red Head, The (Leadership)	Dec.	20
Membership Record	Nov.	32
Partners in Promotion, by Theressa Hoover	May	29
Religion in American Life	Nov.	32
Responsive Reading on purposes and goals	June	21
Rural, The Woman's Society of	Nov.	32
Shut-in Circles	Oct.	29
To My String of Pearls (District Members)	June	20
Victory Candle—A Pledge Service	April	34
Woman's Societies in Hawaii	Jan.	30
Workable Methods (Reports, Visitation, Members)	July-Aug.	24
P		
ICTURES:		
Advance Program	Feb. 25; March 16-19; April 30, 31	
African babies	Jan.	4
African mothers at work	Jan.	3
Anderson, Ruth	June	11
ARABS OF ALGERIA:		
Fifteen-year-old bride	May	5
Children's smiles	May	7
Prayer Room, Mosque of Sidi Bou Medine at Flemcen	May	7
Ten-year-old Habiba	May	4
Arrington, Mrs., and Mrs. Brooks at annual meeting	Feb.	4
Assembly	June cover, 3-8, 32; July-Aug. cover, 5, 11	
Assembly speakers	April	22, 23
Assembly, theme hymn	April	Cover
Austin, Senator Warren R.	April	38
Bancroft-Taylor Rest Home, sewing for bazaar	Oct.	20
Beale, Elizabeth	July-Aug.	13
Bearnes, Frances	Dec.	33
Belgian Congo woman at work	Jan.	4
Belle Bennett Hall, Sue Bennett College	Dec.	7
Bessa, Florinda	Jan.	12
Bethlehem Center, Fort Worth, Texas	Jan.	15
Billingsley, Margaret	May	19
Bosley, Dr. Harold A.	April 22; Sept.	4
Brandt, Mrs. H. F.	April	23
Briggs, Margaret	Sept.	37
Brooks, Mrs., and Mrs. Arrington at annual meeting	Feb.	4
Brooks, Mrs. Frank G.	Feb. 4; April	22
Burris, Emma	June	15
Butler, Clementina	March	15
Butler Memorial Girls' School students	May	12
Buyers, Anna	Oct.	19
"Canaan," Hartzell School, Portuguese East Africa	Jan.	6
Candidates commissioned at Buck Hill Falls, December, 1949	April	40
Central Kansas Conference missionaries and deaconesses	June	13
Central Methodist Church, Phoenix, Arizona, Circle 8	Oct.	43
Chateau de Bossey, Celigny, Switzerland	June	9, 10
Child on a Tennessee road	April	11
Chitambar, Mrs. Satyaviti	March	15
Constantine, Algeria, Hannah Goodall Center	Dec.	15
Constantine, Algeria, youth	May	11
Creighton-Freeman Hospital, Brindaban, India	Nov.	7
Cuba, rural church	July-Aug.	13
Dass, Mrs. Prem Nath	March	15
Dean, Mrs. Vera Micheles	April	23
Dedication Methodist Student and Social Center, Manila	Dec.	8
De Graf, Doris	Dec.	33
Dickson, Murry	July-Aug.	10
Disciplined Order of Christ, Fifth Annual Retreat	Nov.	39
Dougherty, Celius—composer	April	37
Downs, Mrs. J. W.	April	18
Editor, "The Methodist Woman," Mrs. C. A. Meeker	Feb.	3
Ezell, Catherine	April	10
First cover, "The Methodist Woman"	Sept.	16
Foreign students at Scarritt College	March	18
Four Point Program, emblem	March 19; Oct. 8;	Dec. 6
Frances DePauw Home, hospital dedication	Nov.	30
Frazier, Mary	July-Aug.	6
Gamble Memorial Home, Constantine, Algeria	Oct.	19
Girl Reserves, Constantine, Algeria	May	10
Girls' Club, "Ca-Mi-Ha-Ho7ers," Hollywood, Pennsylvania	April	15
Hartman, Barbara	Dec.	33
Holman Institute group, Agra, India	Oct.	5
Homer Toberman Settlement "Brownies"	Oct.	20
Horton, Mrs. Mildred McAfee	April	22
Hsu, Dr. Doris, Hwa Nan College, China	Feb.	5
Illinois Wesleyan students on Lincoln pilgrimage	Nov.	42
Il Maten, Algeria: main street	May	8
Il Maten, Algeria: olive tree	May	Cover; 3
International Tea, Urbana, Illinois	March	5
Jacobs, Pauline, and her figurines	Oct.	30
Johnson, Martha	Dec.	33
Jones, Jameson	July-Aug.	10
Kayble, Algeria, woman carrying firewood	May	9
Kathlal Village Center, India, digging foundation for	Dec.	12
Kent, Mr. and Mrs. Bill	Sept.	9
Korea, "Each One Teach One"	Feb.	Cover
Launching the Advance, Columbus, Ohio	March	16
Laymon, Dean Charles M.	Sept.	9
Loomis, Helen	Nov.	31
Lucie Harrison Girls' School, Lahore, Pakistan	Oct.	19
MAPS:		
Central Kansas Conference	Sept.	24
Pittsburgh District	May	30
South Mississippi	April	19
West Wisconsin Conference, Central District	March	30
Marchant, B. Elizabeth	Sept.	2
Marion Lela Norris Scholarship awards, receivers of	Dec.	33
Mather Academy, Lulu B. Bryan Dormitory	July-Aug.	20
Mays, Benjamin E.	April	23
Meeker, Mrs. C. A.	Feb.	3
Methodist Community House, Grand Rapids, Michigan, little tots	Dec.	10
Methodist women leadership types	Nov.	3
Missionaries and deaconesses commissioned, June 14, 1950	Sept.	19
Moore, Bishop Arthur J.	April	22
Multan District Clinic, Pakistan	Oct.	19
Nagoya Middle School, Japan	March	7
National Citizens' Roll Call, Methodist Women, seal	Nov.	20
National College for Christian Workers	March 3; April	6, 7
Navajo family	Oct.	6
Navajo Methodist Mission class in shorthand	Oct.	7
Olive tree near Il Maten, Algeria	May	3
Oxnam, Bishop G. Bromley	April	23
Perrill, Dr. Wilma Conger	July-Aug.	9
Phillips, Bishop and Mrs. Glenn Randall	Nov.	30
Poynter, Juliet J., at Guild district meeting	Oct.	23
Publicity for "The Methodist Woman"	July-Aug.	43
Quessua Girls' School, Angola, Africa	Jan.	13
Ristine, Miriam V.	June	15
Rodeheaver, Mrs. J. N.	July-Aug.	4
St. Mark's Community Center, New Orleans, Louisiana	Jan.	8, 9

	ISSUE	PAGE
San Joaquin Valley Camp, California	April	5
San Marcos, Texas, Social Center	March	13
Scarritt College	Sept.	8, 9
Seesle, Virginia	Dec.	33
Shadow, Mary	Feb.	31
Shick, Mr. and Mrs. Harley, and bell for Japan	July-Aug.	36
Southern Congo girl learning to read	Jan.	11
Students, Illinois Wesleyan, on Lincoln Pilgrimage	Nov.	42
Tenth Anniversary	Sept.	Cover
Thomas, Mrs. O. D.	Oct.	34
Urbana Methodist Student Conference	March	5
Valencia, Mrs. José	May	19
Waterway traffic, Houma Heights Circuit, Louisiana	April	8
Werner, Bishop Hazen G.	April	23
Wesleyan Service Guild charts	March	22, 23
Wesleyan Service Guild missionaries	July-Aug.	33
Wesleyan Service Guild Weekend	May	35, 36
Wesleyan Service Guild window, Brownwood, Texas	Jan.	32
Wood Junior College, dedication of new refectory	Feb.	11
WORLD FRIENDSHIP BULLETIN, COVERS:		
Summer, 1950	June	21
Fall, 1950	Sept.	31
Winter, 1951	Dec.	21
Worship center	April	20
Wysner, Dr. Glora	April 22; May	34
Yokohama, graduation class, former Methodist Protestant Girls' School	March	7

PLAYLETS:

An "Approved Study" Comes to Life	May	22
"Dear Friends: We Are All Ready" (National Citizens' Roll Call)	Sept.	26
Ghost, The	Jan.	26
Growing Mustard Seeds (In Verse)	Nov.	10
"Ha-Ji-Me-Te"	Feb.	7
Looking Backward, Thinking Forward ("The Methodist Woman" and "World Outlook")	Sept.	38
Mrs. Doolittle Visits Dr. Advance's Clinic	July-Aug.	25
Salt of the Earth	Nov.	27
Student Secretary Discovers Her Job	Jan.	33
Talking Candles	Oct.	33
Three Marys of Japan, The	Nov.	29
We Build for Peace (United Nations)	Jan.	28

POETRY:

Candles in the Dark	June	31
Friend Like You, A	Feb.	16
"Forgetting Those Things Which Are Behind. . . ."	Nov.	13
His Own Church	Dec.	23
Seas of God, The	July-Aug.	3
Thy Miracles in Galilee	Dec.	17
Why Do We Seek?	Dec.	Cover

PROGRAM SUGGESTIONS:

Jan. 16; Feb. 34; March 38; April 42; May 42; June 38; July-Aug. 42; Sept. 16; Oct. 42

R

Religion at the College Level by Nancy Barnhouse	Oct.	36
Ristine, Miss Miriam V. Retirement	June	15

S

She Held the Promise, by Elizabeth M. Lee	July-Aug.	40

SOCIAL WELFARE, Bureau of (Home):

Chautauqua Missionary Home	Jan. 20; June	38
David and Margaret Home	Oct.	14
Deaconess Katherine Maurer	Dec.	4
Epworth School for Girls	Nov.	17
Frances DePauw Home	Feb. 17; June	13
Lavinia Wallace Young Mission	Dec.	3
More Than We Are	Dec.	13
Robincroft Rest Home	Nov. 17; Dec.	5
Special Days at Jesse Lee Home	March	12
Thoburn Terrace	Oct.	39
Work With Koreans and Chinese	Sept.	13

SPIRITUAL LIFE:

Christian Faith for a World in Revolution	March	10, 11
Day Apart, A (Lent)	Feb.	12, 13
Discipline of Great Religion	Sept.	4-7
"Joyful to Follow Thee"	May	18
Meditation, A	Dec.	17
Seaside Worship Service	July-Aug.	3
Spiritual Life Cultivation (Suggestions for Local Secretaries)	Jan. 5; June	18
Teaching the Children	Oct.	36
Thank Offering Service	Nov.	14
Victory Through Prayer	March	8
Visual Inspiration	April	20
Week of Prayer and Self-Denial	Oct.	18, 19
Worship Service on Epiphany	Dec.	30

STATUS OF WOMEN:

Women Ministers Meet	Dec.	19

STUDENT WORK:

Campus Secretary, The	Oct.	34
Challenge, A	May	37
Christian Citizenship Seminar	Feb.	31
Christian Use of Power	March	4, 5
Dr. Frank C. Laubach Speaks to Students at the International Tea	April	39
Methodist Student Conference	March	35
Methodist Student Movement	June	36
Our Unofficial Ambassadors	Sept.	37
Religion at College Level	Oct.	36
Student Recognition Day	Nov.	34
Student Secretary Discovers Her Job, A (Skit)	Jan.	33
Wanted, Students for Christian Service	July-Aug.	39
What's the News From the "3" Program?	Dec.	17

SUPPLY WORK:

Letter from Japan	Feb.	22
Supply-O-Gram	July-Aug.	36, 37
Cash for Supply Work	Dec.	18
Guild Projects—Supply Work Needs	Oct.	21

T

Tenth Birthday, A	July-Aug.	40
Thank Offering Service, A	Nov.	14

TOWN AND COUNTRY, Bureau of (Home):

Advancing the Kingdom	April	3
"Builders of Peace"	April	18
"Come, Go Home With Me"	April	10
Dedication of Latin-American Social Center	March 13; Dec.	21, 22
Far-Reaching Light, A (Valley Institute)	Nov.	4
Greetings From Sandy and Me	July-Aug.	18
Louisiana Conference Rural Work	Sept.	13
MacDonell Methodist Center	Jan. 32; April	8, 9
Mining Community, Dilles, Ohio	March	23
News From Hollywood . . . Pennsylvania	April 14; Nov. 19; Dec.	22
Occupation—Rural Worker	July-Aug.	7
Point Au Chien	Dec.	5
Rural Workers Marry	Feb.	17
Students Make a Difference	April	12
Things We Have Done	Dec.	16
Wesley House, Amherstdale, West Virginia	Oct.	15
Work Camps	Oct.	16

U

URBAN WORK, Bureau of (Home):

Bethlehem Center, Dallas, Texas	Jan.	21
Bethlehem Center, Memphis, Tennessee	Jan.	20
Bethlehem Center, Richmond, Virginia	Dec.	4
Children—Parents	June	15
Dream Comes True—at Fort Worth, A	Jan.	14, 15
Growing Mustard Seeds (Aldersgate)	Nov.	10, 11
Harriet Ballou Day Nursery	Jan.	20
Homer Toberman Settlement	Oct.	20
Kindergarten Work, Brownsville, Texas	July-Aug.	19
Kingdom House	July-Aug.	19
Overcoming Handicaps—Bidwell Deaconess Home	Feb.	16
"Opening Doors" at St. Mark's	Jan. 8; July-Aug.	19
South Side Settlement House	May	17
Urban Bureau	Sept.	14
Wesley Community House, Atlanta, Georgia	Nov.	15
Wesley Community House, Fort Worth, Texas	March	12

	ISSUE	PAGE
Wesley Community House, Chattanooga, Tennessee	July-Aug.	19
Wolff Settlement, Tampa, Florida	Oct.	38
You Have Helped	Dec.	10

W

We and the Women of India, by Dorothy Clarke Wilson	Oct. 4, 5; Nov. 6, 7	
Week of Prayer and Self-Denial	March 13; Oct.	18-20
1950 Foreign Projects	Oct.	19
1950 United States Projects	Oct.	20

WESLEYAN SERVICE GUILD:

January: Guild Window, First Church, Brownwood, Texas	Jan.	32
New Guild Missionary: Mary Beth Littlejohn	Jan.	32
February: Quadrennial Weekend; A Japanese Girl on Peace	Feb.	30
March	March	32-34
April: Assembly Guild Weekend Announcements; Story of Children's Letter to the U.N.	April	36-38
May: Dr. Glora M. Wysner; Study Materials on "The Near East"; Guild Weekend	May	34-36
June: Brief Reports From Guilds	June	33
July-August: Report of Third Quadrennial Weekend	July-Aug.	33-35
September: Appreciation; Decade Gains; New Guild Projects; National Citizens' Roll Call	Sept.	30
October: Guild Projects; Supply Work Needs; News Notes	Oct.	21-23
November: Playlet, "The Three Marys of Japan"; Guild Notes and Methods; Hospital Unit; Publicity Project	Nov.	29-31
December: My Dream	Dec.	34
Notes From Guilds; Quotes	Dec.	35
Scholarship Awards and Pictures	Dec.	33

WORLD DAY OF PRAYER:

	ISSUE	PAGE
Faith for Our Time	Jan.	35

WORLD FEDERATION OF METHODIST WOMEN:

UNITS:

Algeria	May	19
China	Dec.	19
Cuba	April	24
Czechoslovakia	June	19
Finland	March	25
Germany	Nov.	19
Liberia	Jan.	17
Pakistan	Oct.	40
Poland	July-Aug.	21
Sweden	Sept.	11

WORSHIP PROGRAMS FOR CIRCLES:

Jan. 17; Feb. 10; March 36; April 24; May 19; June 19; July-Aug. 21; Sept. 18; Oct. 13; Nov. 41; Dec. 17

Y

Yoder, Theodore O.	Sept.	8
Young, Louise	April	18

YOUTH WORK:

Assembly Impressions	Oct.	35
Around the Calendar (Plans for Secretaries of Youth Work)	Sept.	35
Big Job, A (Missionary Personnel)	April	40
Conference Schools for Girls	May	41
Cornerstones (Newspaper Editorial)	Jan.	34
Family Affair (Church Night Mission Study)	Dec.	38
Foundations for Tomorrow—Methodist Youth Fund (Jameson Jones)	July-Aug.	10
Missionary Materials for Youth, 1950-1951	June	37
Room for All (Race Relations)	Feb.	32
Study and Action (Study themes and materials)	Nov.	35
"We Must Work Together"	March	37
Youth at the Assembly	July-Aug.	11

On Teaching Near East Panorama

(*Continued from page 33*)

presentation in most groups, but its revelation of the impact of the Bible on the Moslem mind is startling. Get one of your most intelligent class members to summarize it. Use every possible human resource in your church to enrich study sessions and to spread knowledge of the Near East throughout the congregation. Enlist your pastor's help, especially in presenting Islam to the class.

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Book Review

(*Continued from page 36*)

of New York—are described in some detail.

Chapters II and III tell for the first time in complete detail the story of early Methodist missions to the Indians. Great credit belongs to The Methodist Church for its persistent Indian ministry. The story of the missionary purpose of the church, the difficulties encountered, and the aid rendered in defending Indian rights to their ancestral lands, together with the detailed account of their transplanting west of the Mississippi River, records an amazing narrative that is too little known today. Here is human drama and thrilling story awaiting the pen of an outstanding historical novelist.

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This fascinating book is written in a vivid style. Its ample documentation does not reduce its appeal for the general reader; in fact, it helps you see these heroic pioneers in their native greatness. To read this volume is to become acquainted with The Methodist Church, to understand its genius, the reasons for its power, and to catch a glimpse of the task for which it has long been preparing. It should be widely read by the laymen and laywomen of the church, as well as by the ministers. It is also an invaluable resource for formal study in college or seminary.

KARL QUIMBY

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Theme: The Near East

Near East Panorama. By Glora M. Wysner. $1.00.

Guide on the Near East for Leaders of Adult Groups. By Helen E. Baker. 35 cents.

Theme: Toward a Christian Community

Rural Prospect. By Mark Rich. $1.00.

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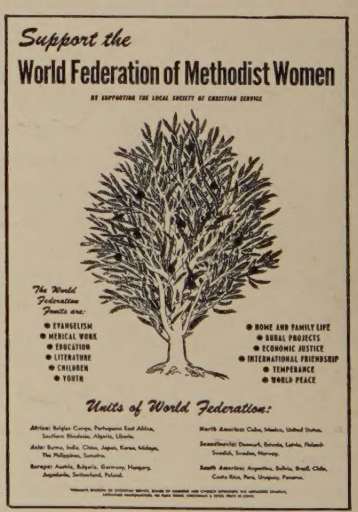

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